Antichrist's strongest Hold overturned:

OR,

The Foundation of the Religion of the People called QUAKERS, Bared and Razed,

In a DEBATE had with some of them in the Castle at *Lancaster*,

AND IN

An Additional Account of the *Light within*.

Wherein is shewed,

1. *That their first Principle is a Lye.*
2. *That their Christ is not the true Jesus.*
3. *That their Idolatry is worse and more dangerous then* Jeroboam's *or the Papists.*
4. *That their Principle denies the great mystery of godliness, departs from the Faith, and leads to give attendance to the doctrine of Dæmons.*

Here also is shewed the occasion of their Rise and Growth, together with the right way of discovering their secret delusions.

Lastly, the best things that the best of this people pretend to own, are here mentioned and allowed.

Hereunto is annexed an APPENDIX, Wherein their evil language is discovered, and compared with the language of the false Prophets.

All which is published (at the desire of certain friends, some of whose Letters are prefixt) for common benefit;

By *J. W.* *John Wigan.*

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1 Tim. 4. 1. *Now the Spirit speaketh expresly, that in the later times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.*

1 Joh. 5. 21. *Little children, keep your selves from idols.*

2 Joh. 7. *For many deceivers are entred into the world, who confess not that Jesus Christ is come in the flesh: this is a deceiver, and an Antichrist.*

London, Printed for the Author, in the year 1665.

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An ADVERTISEMENT.

To all the faithful followers of the Lamb in *Lancashire*, in and about *Manchester*, *Warrington* and *Lancaster*; And to all in every place that love the Lord Jesus Christ in sincerity, to whose view the following Discourse may come.

AS it was my desire and disposition (during the time of my imprisonment amongst the people called Quakers) *to live peaceably, and to avoid contests with them; So when I was forced (for truths sake) to a debate with them, and afterwards to give forth a relation thereof, together with an account of the light within man, there was not the least intention, or inclination in me to commit my papers to the Press, until many friends (having perused them) did (as appears by the first Letter prefixed to the following discourse) with many arguments urge me to make them more publick; Which thereupon I resolved speedily to do, and to that end did review, and transcribe them, with some enlargement, as they are hereafter in this book presented.*

Afterwards it being suggested by some, that it was not a season to print against this people, being great sufferers, lest it should adde affliction to their bonds; I did thereupon lay aside my papers for divers months; And was the more easily inclined thereto; not simply because they are sufferers, But, 1. For that they (which is much more the duty of others who owne the truth as it is in Jesus, and that worship which is prescribed by himself) do stand fast in the defence of their liberty, publickly owning that worship which they judge (though erroneously) agreeable to truth, notwithstanding any humane Law to the contrary: And, 2. That in respect of the powers imposing upon them without warrant from the Lord, (though in respect of the wrong they do to the man Christ Jesus, to his Gospel, and to their own souls, they be far from innocencie) they suffer as Innocents, as (if they understood) they do often truly call themselves. And hence it is, that (in greatest probability) the Laws made against them, and their prosecutors, have not hitherto had, nor will hereafter have any better success, then the persecutors of the Innocent in all ages have had, whose vio-

lence was never bleſt to convert any from the errour of his way, but hath always been an effectual means, as to confirm, and ſtrengthen the perſecuted in his way, (yea, though a miſtaken and erroneous way, as is evident in this people at this day) ſo for ſwift and inevitable deſtruction upon themſelves.

Yet nowithſtanding, being again called upon, and deſired by divers to go on with this work, I ſhall adde theſe following Conſiderations encouraging thereto.

1. Many judicious and ſober perſons, who judge the work may be for common benefit, do call for its publication.

2 The diſcourſe is not levell'd againſt their perſons, nor againſt any appearance of that which is commendable in them, but onely againſt their Errors and miſcarriages; Nor are thoſe in power ſtir'd up againſt them; but on the contrarie, their violence is witneſſed againſt.

3. An endeavour to recover ſome out of the ſnare of the devil, and to prevent the apoſtacy of others (which are aymed at in this undertaking) is ſuch an abſolute duty, as may not be ſuſpended, out of fear that ſome who have the ſword in their hand ſhould take advantage thereby to abuſe their power.

4. By how much this people are carried out to ſuffer above many others, and by this fair ſhew in the fleſh are apt to glory in their way, as the only way to life, and that many (unable or negligent in the tryal of ſpirits and principles) are liable to be ſnared and taken by them; by ſo much it ſeems more neceſſary, at this time, to diſcover the ſandie foundation upon which their whole building ſtands, and how perniti us it will prove to their ſouls who build thereon; that Sathans deep deſigne in drawing men thereto being unveiled, poor weak and unſtable ſouls may better diſcerne that their glorying in their ſufferings, yea in giving their bodies to be burned upon the account of ſuch a foundation, is vain.

5. Laſtly and eſpecially, in as much as the principle contended againſt doth not only deny the man Chriſt Jeſus, and make void his ſufferings, death, and bloud, with their effects, but that Satan hereby would dethrone him, and by this meſt ſubtil way of changing himſelf into an Angel of light, would get into the Temple of God, and ſhew himſelf as God, that he may be worſhipped as God; I account it my dutie (whatever the effect may be) to be found faithfull to my dear Head the Lord Jeſus Chriſt, in diſcovering (according to the meaſure of light received from him) this ſecret and laſt deſigne of his, and his peoples grand adverſarie; to the end that he may (through the bleſſing of the bleſſed and only Potentate upon theſe weak endeavors) receive ſuch a blow, that neither he nor his miniſters who be transformed as the miniſters of righteouſneſs, may proceed any further.

Thus

Thus, dear friends, you have an account of the principal motives which (after some delay) have prevailed with me to present these Papers to publike view. It's probable the old enemy, whose strong-hold is here undermined, will rage yet more against me, and be active in the spirits of some to follow me with such language as you may read in the Appendix; but I matter not the judgement of mans day; the Lord who searcheth the heart knows, that the honour of his Name, and the undeceiving and saving of precious souls, is more to me then a name among men, yea then my own life. But I beseech you, let no prejudice nor reproaches cast upon me, or this Work, hinder you from a serious perusal of it. It's likely many of you may be as sheep scattered without a shepherd; and your adversary, who goes about like a roaring lion, will seek all advantages against you; and his ministers will be (in this dark hour of temptation) the more industrious to make merchandise of your souls. Oh Remember the Apostles exhortation, 2 Joh. 8. Look to your selves, &c. Believe not every spirit, but try the spirits whether they are of God, because many false Prophets are gone out into the world. *And among all the deceivers that Christ foretold should come, there are none more subtil, nor lead into more pernitious wayes, then the leaders and teachers of this people, with whom I have to do. O consider what need you have to be alwaies upon your watch; take heed, whom and what you hear; and in a special manner be careful that you bottom upon a right foundation, Jesus Christ, God and man in union, who in his own person without us, hath wrought a great salvation; having finished transgression, made an end of sin, abolished condemnation and death for us. And if any man, or an Angel from Heaven, should not bring this doctrine, and point you unto a crucified and glorified Jesus for access to God; receive him not into your house, neither bid him God speed. Neither let it suffice you, thus to beholdredemption wrought for you in the person of the Mediatour without you, but minde his coming down in spirit into your hearts to manifest this redemption, and to live and work in you as a quickening spirit; and let it be your care, as to live, so to walk in the Spirit.*

And the Lord grant, that you being rooted and built up in him, and stablished in the faith, may henceforth be no more Children tossed to and fro, and carried about with every winde of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive; but may keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life: so prayes

Your Brother and Companion in
Tribulation, and in the Kingdome
and patience of Jesus Christ.

Min. the 15 day,
1665.

W.

Here follow two LETTERS *from ſeveral Friends to the Author, deſiring the Publication of this Diſpute, &c.*

Dear Friend and Brother,

WE received yours with the incloſed Manuſcript, containing a relation of a Debate you had with the Quakers, An account of the *Light within*, and An Appendix: all which we have, as we could, perused, but yet not ſo as we intend and deſire; onely did haſtily run it over, being willing as many as could conveniently might ſee it, or hear it, before we ſet upon the tranſcribing of it, for then it muſt of neceſſity lie ſtill a while. And leſt we might either diſcourage, or not comfort you in ſo good a work (as we can bleſs the Lord for from our hearts) by making no return till we have got it writ over; we thought it meet to give you a few Lines from a few of us, to ſignifie the receipt of it, alſo our acceptance of it, and hearty agreement with you in it; and do believe the good hand of the Lord was in it, to make your condition a neceſſity upon you, by his wiſe ordering providence, to encounter this ſtrong man in his ſtrong hold (*the light within*) with which this ſpirit of deluſion hath run thorow the dark world, and by it kindled ſome ſparks upon the reliques of old *Adam*, but brought nothing to light of a crucified Saviour, nor of the blood of his Croſs, by which we have peace with God: but contrariwiſe, hath reviled us in making mention of this way of peace, rather glorying in their own croſs, then in the Croſs of Chriſt, keeping a catalogue of their own wounds and ſufferings, filling all places with Prints of them; but never mention the ſufferings, wounds and death of him through whoſe ſtripes we are healed; which hath been to us as another Goſpel then that which our Lord brought to light, and was afterwards preached by his diſciples, and glorified in by good *Paul*, when others glorified in the fleſh: that is that Goſpel we have heard and received, (through the workings of his grace) how that Chriſt died for our ſins according to the Scriptures, and that he was buried,

and

and that he rose again the third day according to the Scriptures, and ascended far above all the heavens of this creation into heaven it self, there to appear before God for us, our blessed high-Priest, and onely Advocate, to whom we desire alwaies to look, that we may not sin against him: this is our Kings high-way, in which the wayfaring man, though a fool, shall not erre. We confess there is a righteousnes that is more agreeable unto man, unto which he is more inclined (as that liquor which this vessel of the natural man had first in it) we hope without offence we may say) not onely then this righteousnes of Christ by faith, but then unrighteousnes: and upon this spark may this light fall, and make man to walk in the light of it, but shall never place man again in that garden of Gods presence with him, making all things delightful to him, out of which after mans fall God drove him, and hath ever since placed such a guard as shall forever keep man from coming that way. Nay, an *error* in this matter may not be admitted under the administration of the Gospel; nor is there any name given by which we shall be saved, but that Name which is above all names, unto which all things shall bow: this is the Fathers Christ, and our Jesus, who when he came in the flesh was not ministred unto, but did himself minister, and became a servant: but our God, who also is Christs God, hath highly exalted him.

This Gospel we have never heard nor felt from these folks, but on the contrary derided with scornful expressions, when we have gone about thus to argue any thing with them: and in stead of words of soberness, in the evidence of Scripture-light, we have had such returns as you have met with, as many in this Country can evidence clearly for us, as their own Papers do for you, under their own hands. Nor are we willing to rip up the remembrance of things upon any other account, then if it be the Lords will some among them might be reduced, and the Lord may give them repentance unto life; and do hope there may be such a blessing in this labour of yours, God having directed you not to insist upon any thing less then their All, *viz.* That the light with which every one is enlightned that comes into the world, is not a saving light: this is that which we have believed, but have not had ability to bring it forth in so orderly a way, fit for publick view, as we finde the Lord hath enabled you; but rejoyce to have this opportunity to set to our assent to what the Lord hath given forth by you, and further desire you would permit it to the Press. And these two things move us to desire this from you: partly, that we have not seen any thing in Print that hath met

with

with their Master-piece as this doth; as also the persons undertaking have one way or other had something of disadvantage, as you have hinted in your Appendix: nor have they owned those good things in them, which ought to be owned: and we can say, we could wish not onely for our selves, but for all that call upon the Name of our Lord Jesus, that our conversations among men might more glorifie our Father in heaven. And then the other reason is, inasmuch as the Lord hath made you instrumental, and given you utterance for us in this place, where these people (so far as we can understand) had their first gathering into a company. And if they may yet hear, or others fear, and that spirit of Antichrist discovered, that the Lord alone may be exalted, and our glorying may be together in the Cross of our Lord Jesus, whom we may designe to exalt together, though we be made but as a foot-stool to this end, we have the desire of our hearts.

Excuse this unintended tedious Scribble, and pass by the *Errata*'s of it, which are many, and accept of our thankfulness to you for your pains: and we hope we shall not be negligent to acknowledge the grace of God to you in this matter, and continue to present you to the Lord in that liberty he hath given us of access to the Father through him, in whom we are

Your faithful Brethren, though weak ones, in the faith of him who is the Head of all things, and true Heir,

Mo. 6. the 1 day, 1664.

W. L. J. R.
J. S. R. S.

Dearly

Dearly Beloved in our Lord Jesus,

HAving with much satisfaction perused the Papers of your dispute at Lancaster, with the people called Quakers, we desire hereby heartily to bless the Lord on your behalf, owning his singular goodness in that his gracious leading in this service of truth, whereby beside your suffering and witness for your holy profession be called you to, we now see the further ends of the Father in sending you to that place; that even there, whereas we have heard this people had their first rise in this Nation, they should receive so eminent a discovery and foyl; having also by his good Spirit so directed and enabled you to deal with the very spirit and Principle, and that with the principal of their party (then prisoners with you) whereby that mystery of iniquity, and spirit of Antichrist is (blessed be his Name) very much detected, and that not onely by the uncontrolable evidence of truth from the light of his holy Word, but by that arrogant, proud, frothy, raging, ridiculous, vain, erring spirit, so abundantly discovered all along herein from themselves; which we intreat you for the Truths sake to make publick with all speed, that word being worthy to be weighed by you for encouragement, 2 Tim. 3. 8,9. where the Apostle prophetically speaking of such corrupt mindes, reprobate concerning the faith, like Jannes and Jambres resisting the truth, saith (for encouragement) They shall proceed no further: for their folly shall be made manifest, as theirs also was: the making manifest of whose folly being the way to stop the proceeding and growth, which we are perswaded is as acceptable service as any of the Lords servants can engage in: and the rather, because under the specious pretences of humility, self-denyal, justice, righteousness, moderation, patient suffering, they have abundantly gained ground and reputation, to the spreading of their detestable errors; & by their fair words, and feigned speeches, have greatly deceived the hearts of many simple ones; & more especially in such an evil day as this, wherein the pride, vanity, formality and apostacy of too too many professors of truth, has appeared: but we have a long time through grace been enabled to discern their deceivings, and to see through the depth of their cheat, and fully satisfyed that these following Scriptures evidently foretel them, and that accordingly

dingly they are now ſadly manifeſt to the fulfilling thereof, viz. 2 Cor. 11. 13, 14. For ſuch are falſe apoſtles, deceitful workers, transforming themſelves into the Apoſtles of Chriſt: and no marvel, for Satan himſelf is transformed into an angel of light; therefore it is no great thing if his miniſters be alſo transformed as the miniſters of righteouſneſs: whoſe end ſhall be according to their works. *Matth.* 24. 4, 5. And Jeſus ſaid unto them, Take heed that no man deceive you: for many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceive many. And there ſhall ariſe falſe Chriſts and falſe Prophets, and ſhall ſhew great ſignes and wonders, inſomuch that if it were poſſible they ſhall deceive the very elect. Behold, I have told you before. 1 *Tim.* 4. 12. Now the Spirit ſpeaketh expreſly, that in the later days ſome ſhall depart from the faith, giving heed to ſeducing ſpirits and doctrines of devils, ſpeaking lyes in hypocriſie, having their conſciences ſeared with a hot iron. 2 *Pet.* 2. 1. But there were falſe prophets alſo amongſt the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction: and many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of. 1 *Joh.* 4. 1, 2, 3. Beloved, believe not every ſpirit, but try the ſpirits whether they are of God, becauſe many falſe prophets are gone out into the world. Hereby know ye the ſpirit of God: every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God; and every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: and this is the ſpirit of Antichriſt, whereof you have heard that it ſhall come, and even now already is in the world. 2 *Joh.* 7, 9. For many deceivers are entred into the world, who confeſs not that Jeſus Chriſt is come in the fleſh: this is a deceiver and an Antichriſt. Whoſoever tranſgreſſeth and abideth not in the doctrine of Chriſt, hath not God, *&c.*

Oh how viſibly manifeſt are theſe Scriptures fulfilled in this generation now among us! who under pretence of Chriſts Apoſtles, Miniſters of righteouſneſs, Angels of God, men immediately inſpired with the Spirit, in the very ſtate of perfection, crying up Chriſt within, they blaſpheme, traduce, deny the man Chriſt Jeſus the Son of God, both in his name, nature, offices, doctrine. How do they introduce another Goſpel, Miniſtery, Spirit, other Ordinances, another Juſtification, Salvation, Reſurrection, another Heaven, Hell, then the Scriptures witneſs to! Nay, how many have called themſelves Chriſt the Son of God, and have undeniably theſe characters of the Antichriſtian ſpirit foretold by John *upon them, deny-*

ing

ing not onely the doctrine of Christ, but Christ himself to be come in the flesh, under pretence of his being come in their flesh; and have eminently manifested themselves to be the sons of Hymeneus *that blasphemer, who said the resurrection was* past already, overthrowing the faith of some: *which* Hymenean *doctrine was attested not many days since by some of their number, to one of us, in a Conference with them, and that before several witnesses, saying,* The dead bodies that lie in the graves are not to rise again, neither are we to expect any other resurrection, heaven, hell, judgement, then what is within us, and past upon us here. *To whom it was replied, that then their faith and hope was vain, and they were yet in their sins, and in a danmable estate: and why then did they suffer, if the dead rise not? and that such doctrine undeniably led to sensuality, to eat, drink, and play,* &c. *wholly razing out all principles both of morality and Christianity: which is well known to be their principle, though the cunning among them subtilly gloss it over, knowing what offence it generally gives. Oh that the poor deluded sincere among them might see the gulph they are plunged into, and that your endeavour might be blest to the opening their eyes, and undeceiving them! Surely if that one Scripture was weighed by them, it might be of use, That men may* give their bodies to be burnt, *and* all their goods to the poor, *and* profit not, *and be* but as sounding brass and a tinkling cymbal: *and that is the principle from which, and the end whereto every work is done, that renders it acceptable.*

1 Tim. 1. 19, 20. with 2 Tim. 2. 17, 18

And Oh that this may be blest to keep all upright hearts from falling into this ditch. It is the express word of our Lord, Go not after them, neither follow them. *Prov.* 19. 27. Cease, my son, to hear the instruction that causeth to erre from the ways of knowledge. *Surely principles, spirits and doctrines are to be weighed and tryed, as well as conversation: and then would these seeming Angels appear Devils; for Satan can come forth as an angel of light. But how do they rage, and like the waves of the sea foaming out their own shame, when brought to the Word for tryal! which is no small discovery of their spirit: this is one of the tryals God has suffered to come upon his people,* as Deut. 13 3. to prove whether they will love the Lord their God with all their heart and all their soul. *How long hath the Pope by all his power and policie endeavoured to get the Bible from Professors, and not prevailed! but this spiritual Antichrist doth it speedily and effectually. But let grace be magnified, that keeps any out of their snares: and let it be seriously laid to heart, that so many are snared and taken in their net.*

Luke 17. 23.

1 John 4. 1.

And lastly, since Singularity and Conversation is so taking to propagate Errour, and such damnable Erorur too; how should it provoke the

children of Truth, that prize and would promote it, to press more after an excellent conversation, that the poor world seeing their good works, viz. *the humility, love, patience, meekness, zeal, courage, temperance, holiness, wisdom, gravity, may glorifie their heavenly Father. And let such a foolish people shame and provoke his people therein at this day,* Phil. 4. 8. *and, as you well observe, let the good in them be owned and imitated, and their evil detected and avoided.*

And that the good Lord who has so far guided and blest you herein, may still continue so to do, to the advancement of his glory, and furtherance of truth, as you have designed, and we heartily desire, is and shall be the prayer of

Your unworthy Brethren, fellow-labourers,
and Companions with you in the Faith,
Kingdom and Patience of our Lord Jesus,

London this 10 day
of the 1 month,
1665.

H. D.
N. S.

To

To *Randolph Hunter* and *Thomas Hardy*, Deputy-Gaolers of the Castle at *Lancaster*, to be by them communicated to any who may desire satisfaction concerning the difference between the people called *Quakers*, and *J. W.*

Loving Friends,

HAving perused a Paper published, and put into the hands of one, or both of you, by the Quakers so called, touching a dispute between them and the Baptists at Lancaster Castle, and finding it confused, partial, and in some passages untrue, tending to the reproach of truth, and the swallowing up the simple in errors; for the vindication of the one, and out of tender compassion towards the other, I have given forth the following Relation, whereby the sober and unbiassed Christian may perceive that I was provoked to the debate, as I am to this account, by the forementioned paper, and the high boastings of some of this people since that meeting.

Though I have more to say in defence of the truth I plead for, then was mentioned in that debate, yet I only set down such Arguments as were then propounded, though here more distinctly and fully then the confusion of that meeting would allow.

As for the detecting of their personal carriages, I mention nothing but what was first publikely expreſt, or acted by them; & I the rather do it, that they may consider, and take shame to themselves, if peradventure God may give them repentance; and that others may be warned to take heed of that spirit that sends forth such bitter, and unsavoury fruits.

And that the simple and tender-hearted among them may be reclaimed from the error of their way, I have given an additional account of the Light in every man, shewing (according to my measure received from the Lord) what it is, and the utmost use of it: with a particular explication of several Scriptures, especially John 1.9.

Furthermore, if any of them shall yet persist to maintain their errors, here you will find an offer, further to debate the difference betwixt us before any person in the Commission of Peace.

Lastly, lest any should account me an enemy to every thing this people hold & practice, & thereupon should trample upon that which is good, & commendable, together with their errors, here is an account of several particulars allowable in them, for which I am ready to suffer as well as they.

If the whole seem too tedious for your perusal (which indeed is much larger then was first intended) by the Marginal notes you are directed to the several branches of the Discourse, and so you may either read all, or that part wherein you chiefly desire satisfaction.

3d M. 10. d. 1664. Jo. Wigan.

A true Relation of the occasion and manner of a debate held in the Castle at Lancaster *the 17th day of the first Month* (vulgo March) 166¾ *between* J. W. *and* George Fox. John Stubs, *and many others of the People called* Quakers, *about the* Light within.

Together with true Copies of divers Letters, and other Writings which passed between them and me.

Also an Additional Account of the Light that is in every man, shewing what it is, what it can do, and what it cannot do; wherein Henry Wood *and others may finde that which answers their* Queries.

HAving been Prisoner at the aforesaid place divers weeks, upon the 23 of the 12*th* Month (commonly called *February*) I was put into a Chamber near unto many of the aforesaid people, being also prisoners; their way, and mine leading through a common Hall, we passed by one another peaceably about 12 days, *viz.* till the 5th day of the next Month; upon which day one *Thomas Curwen* said unto me (as I quietly passed through the Hall) *Friend, leave off thy deceiving the people; thou art a Deceiver.* My answer was mild, to this purpose; *Saist thou so? consider well what thou hast said, and whether thou canst make good thy word; and tell me as I come back, whom I have deceived, or wherewith I have deceived any, or how thou canst prove me a Deceiver?* As I turned from him, he further uttered these words, *Thou teacheſt the way, and knoweſt it not thy self.* By which I supposed he would have made good his assertion, *viz.* That I was a deceiver. At my return I told him, and some other of his Friends, that I looked upon his censure to be very rash and groundless, and that little of truth would be found in his saying, that I taught the way and knew it not my self; *inasmuch as it is not possible for any man to teach that which he knoweth not.* But instead of proving what he had said, he pass'd more censures upon me, as, that I was a stranger, and that he knew my voice to be the voice of a stranger. Likewise *William Wilson*, another of them, used some harsh expressions towards me. I having said, They neglected some Ordinances of Christ, as Baptism, and breaking of bread; He told me I upheld beggarly rudiments. So I left them, and went to my Chamber. The same day towards evening a Letter was brought to me by one of these people, subscribed with the Name of *Tho. Curwen*, a true Copy whereof followeth.

The first occasion of the debate.

Friend,

Their first Letter.

Friend, John Wiggans, *whereas thou was offended because I called thee a Deceiver, and ſaid thou teached the way to others, and knew'ſt it not thy ſelf: Although the words ſeem to be improper to thee, yet thou maiſt read how the Apoſtle ſaid, Some preached Chriſt who was the way, the truth and the life, and yet ſuch who ſo preached him, knew him not, but were falſe Apoſtles, transforming themſelves as the Miniſters of Righteouſneſs. And now I would have thee mind, whether thou thy ſelf be not in their footſteps who thus preached Chriſt, and ſo a Deceiver: And anſwer me theſe Queries as followeth.*

1. *Whether thy way never fell?*

2. *Where be all the daubers?*

3. *Whether all the Miniſters of* Adams *houſe in the fall, daubed not with untempered morter?*

4. *Whether or no while man's upon the earth, he ſhall be made free from the body of ſin and death, while he is on this ſide the grave?*

5. *And whether Chriſt doth enlighten every man that comes into the world with a ſaving Light?*

6. *Whether is bread and wine, Chriſt the ſubſtance?*

7. *And how long haſt thou taken bread and wine in remembrance of Chriſts death till he come?*

8. *And whether or no when he is come, thou wilt take it in remembrance of him?*

9. *And which is the neareſt, to take a thing in remembrance of his death, or to come into his death?*

10. *And whether or no thou thinkeſt to come any nearer to Chriſt, than to take bread and water in remembrance of him?*

11. *And whether or no doſt thou think to come any nearer to Chriſts death, than to take bread and wine in remembrance of his death, and ſo keep alive in the old nature? And is not this the deceiver?*

12. *Haſt thou known the death, the pangs and the ſorrow? And art thou become a fool for Chriſts ſake? And is the wiſdome of the world fooliſhneſs to thee? And in what place burieſt thou thy own?*

13. *And how comes thou to receive that which is fooliſhnſes to the world? and how waſt thou wakened out of ſleep? and when did the grave open? And when did the Priſoner ſhew himſelf forth?*

14. *And when did the tongue of the dumb ſing?*

15. *And when was the tongue of the firſt-born ſilent?*

16. *And when waſt thou come to thy wits end?*

17. *And how often haſt thou watered thy couch?*

18. *And what is the tongue of the learned?*

19. *And what is the gray hairs?*

20 *And*

20. *And what is it that Antichriſt and the falſe Prophets ravened from? and where was it?*

21. *And when did the keeper of the houſe tremble, and the ſtrong man bow himſelf?*

22. *And haſt thou the ſame power and ſpirit to baptize, and give bread and wine, as the Apoſtles had? and haſt thou heard the voice of Chriſt, as they did?*

23. *And ſeeing thou takeſt offence at me becauſe I called thee a Deceiver, what is the true way, and where is it? and whether all mankind be enlightned by it? and whether it be in man or out?*

24. *And whether or no thou haſt ſeen it, or heard it, or heard the voice of God, or ſeen his ſhape?*

Anſwer me theſe Queries in a Scripture-way, in writing, and bring forth thy deeds to the light, or elſe I do intend to ſtick a Copy of them on the door to morrow. *From thy Friend,*

1. M. 5. d. 166⅔. *Thomas Curwen.*

Directed, *For John Wiggans, Theſe.*

Having peruſed this Letter, and perceiving the advantage that was ſought by limiting ſo ſhort a time for the anſwering his Queries, and by threatning to ſtick a Copy of them upon the door the next day, if they were not anſwered; though moſt of the Queries were frivolous, and matters of more weight were under my conſideration, yet leſt my ſilence ſhould occaſion boaſting, to which they are very propenſe, I preſently drew up the anſwer following, wherein I onely ſpeak to that Query which concerns the foundation of their miſtakes, viz. *The Light within.*

Thomas Curwen,

An Anſwer to their firſt Letter.

I received a Paper (a few hours ago) ſubſcribed with thy Name, wherein thou (or ſome one for thee) writes that I was offended becauſe thou calledſt me a deceiver; and ſaidſt, I taught the way to others, and knew it not my ſelf: it becomes perſons that ſay they have received the anointing from the holy One, even the ſame Spirit that was in the Prophets and Apoſtles, and gave forth the holy Scriptures, alwayes to ſpeak forth the words of truth and ſoberneſs: When thou calledſt me a deceiver; I did not ſay I was offended, nor did I give cauſe for thee to mention this word in thy paper: But this I demanded of thee, and do ſtill, that thou make it to appear whom I have deceived, or wherewith I have deceived any; or elſe there will be little

of

of truth, or ſoberneſs found in thy ſaying. And as for thy ſaying I taught the way to others, and knew it not my ſelf; by which thou wouldſt have proved me a deceiver, it will be hard for thee, or any of thy friends to find truth in it, for no man can teach others to know that which he himſelf knows not; and therefore I ſay (as thou writeſt) thy words are at beſt improper. And whereas thou writeſt that I may read how the Apoſtle ſaid, ſome preached Chriſt who was the way, the truth, and the life, and yet ſuch who ſo preached him, knew him not, but were falſe Apoſtles, transforming themſelves as the Miniſters of Righteouſneſs; I would have thee ſoberly to conſider whether thou haſt dealt truly and faithfully with the Apoſtle in relating his own words: And tell me where thou readeſt, That the Apoſtle ſaid, That ſome preached Chriſt who was the way, the truth, and life, and yet knew him not? It's true, the Apoſtle ſpeaks of falſe Apoſtles, deceitful workers, transforming themſelves into the Apoſtles of Chriſt, but theſe preached not the true Chriſt, the way, the truth, and the life, but as the Miniſters of Satan, they rather taught another Jeſus, and another Goſpel than the Apoſtles had taught; and as I am willing to take a caution from thee, or any other man that gives it in love, and meekneſs, ſo I would have thee, and the reſt of thy friends in fear, and meekneſs to conſider, whether ye ſet not up another Chriſt then the Apoſtle preached. As for thy 24 Queries, I ſhall not ſatisfie thee, or any other queriſt to anſwer their queſtions, which 2 Tim. 2. 23.
ſend rather to ſtrife than edification; though I have in readineſs to anſwer thee, or any other man that ſhall in love ask me a reaſon of the hope that is in me: And though I think it not meet at this time to anſwer all thy Queries, yet whereas thou askeſt, *Whether Chriſt doth not enlighten every man that comes into the world with a ſaving Light?* I anſwer, That the Light wherewith every man is lighted * that comes into the world, is not a ſaving Light; and this I ſhall (through the ſtrength of Chriſt) be ready to maintain againſt thee, or any of thy friends who hold the contrary, where, and when a meeting may be had in a peaceable and quiet way, and before competent Witneſſes. As for thy threatning to ſtick thy paper upon the door, I value it not, but would have thee ſeriouſly to conſider, whether that expreſſion proceeded from the holy Spirit. This is all at preſent from

* *Subjective*

1 M. 6d. 166[illegible].

Thy Friend,

Jo. Wigan.

A second Letter from Tho. Curwen.

His second Letter to me.

The next morning being the sixth day of the first month, the following Letter was brought to my hand, with this Inscription, *For* John Wigans. John Wigans, *Whereas I sent thee a few Queries to answer, but thou seems to have slighted, and passed by all except one, that is to say, the fifth Querie, Whether Christ doth enlighten every man that comes into the World with a saving light. And thy answer is, That every man which comes into the World is not enlightened with a saving light. And this thou wilt maintain against me, or any of my friends, who hold the contrary, when, and where a meeting may be had in a peaceable way, before competent Witnesses; and this is to let thee understand, that I, and some of my friends with me, if the Lord will, doth intend to give thee a visit to morrow, about the first hour, or second, in thy Chamber, to treat about this above mentioned, both with thee, and all who is of thy judgement, that may come to thee: But yet I let thee know, this cannot serve for all my Queries, for I intend to set the Paper upon the door according to my word.*

This sixth day of the first Month. *from thy friend* Thomas Curwen.

The Queries set upon the door.

According to his word his Queries were the same day set upon the Hall-door, thoughhe had no regard to make good his word concerning me, nor yet to clear himself from the wrong done to the Apostle, who no where useth such words as he fathers upon him. In the evening therefore of the same day I writ the following

Answer to his second Letter.

An answer to his second Letter.

Thomas Curwen, In thy second Paper which was brought to my hands this day, (whether with a purpose to disturb is best known to thy self. Thou dost not make good thy words spoken concerning me, nor yet acknowledge thy mistake therein, nor the abuse done by thee to the Apostle; however I am more inclined to pass by the weaknesses of others, then by multiplying words (as were easie upon such an advantage) to occasion more strife. Thou tels me that thou and some of thy friends, do intend to give me a visit to morrow, about the first, or second hour in my Chamber, to treat about the fift Querie: I am willing to meet thee, and any of thy friends, to treat (in a spirit

ſpirit of love and meekneſs) about the ſaid point; and after that about any other wherein we differ, but thou art miſtaken, if thou thinkeſt that I ſhall leave it to thee to appoint time and place at thy pleaſure, and therfore thou was over confident (to ſay no more of it) to nominate my Chamber, the day, and hour, except I had invited thee, or agreed thereto; know therefore that I take no notice of, nor ſhall I obſerve any meeting, till upon diſcourſe with thee, or ſome of thy friends, we have mutually agreed about a place, & ſuch a day as my friends can come upon; to morrow they cannot, when this is done, bring whom thou wilt, for truth (which we all pretend to ſeek after) neither fears multitudes, nor great words; as for thy ſetting thy Paper upon the door, thou hadſt done ſome right, if thou hadſt ſet my Letter by it; but thy practice doth ſavour (in ſeveral circumſtances) of a fleſhly ſpirit (as I can ſhow at better leiſure) and will reflect more upon thy ſelf, and friends, then where thou didſt intend it; and if I be diſpoſed that way, it will not be difficult to anſwer thee in thy own kind; but God hath called us to peace, and I am taught to ſtudy to live peaceably with all men, and further then I am provoked to appear in the defence of truth, ſhall endeavour to leave off contention before it be medled with, *Prov.* 17. 14. Nor do I intend hereafter to ſpend much time in anſwering thy jangling Letters.

1. M. 6d. 166¼. From thy friend *John Wigan.*

The next day being the ſeventh day of the Month in the afternoon, *Thomas Curwen*, and *William Wilſon* came to my Chamber, and urged me to nominate a time, and place for the intended meeting; and withall, did break forth into many heavy cenſures againſt me, in ſuch a magiſterial way (as *John Coward* then preſent can witneſs) that I was forced twice, or thrice to intreat them to leave my Chamber, telling them that I would appoint no meeting with them, but with ſome others of their company, whom I judged to be more ſober men; at laſt they left me, ſaying, if I did not appoint a time, they would take it for granted that I durſt not meet.

Their carriages towards me in my Chamber.

Being thus provoked to a meeting, in the evening of the ſame day I writ the following Paper, and ſent for *Richard Cubban*, and *Richard Johnſon* to agree with them upon a day, and place, and upon the matter therein contained.

My offer to meet them upon conditions.

Thomas Curwen, I am willing to meet thee, and thy friends in the Hall neer thy Chamber (if the Lord permit) upon the next fift day, about the third hour (vulgo, nine of the clock) and there shall endeavour by the Lords assistance) to maintain, *That the Light that is in every man that comes into the World, is not a saving Light*, or, *that Christ doth not enlighten every man that comes into the World with a saving light.*

1. Provided, That whatever is asserted by any man, be proved by the *Scriptures*; and that nothing be determined, but according to the *Scriptures*.

2. That the meeting may be peaceable, and quiet without rayling, or reproachful speeches, and that the whole debate may be carried on in a spirit of love and meekness.

3. That the meeting may be orderly, and without confusion, that is, that one may have as much time allowed him to speak in, as another, and that but one speak at once, and that none disturb him that is speaking.

4. That the meeting continue three hours, and no longer, or at most not to exceed four hours, because of the occasion of friends afterwards. If these be consented unto, let him that is appointed to treat with me, subscribe his name to a true Copy of this, and send it to

Thy Friend,

1. M. 7. $166\frac{3}{4}$. *Jo. Wigan.*

The above written I sent by *Richard Cubban* and *Richard Johnson*, to be considered by them, and the rest of their friends: They not agreeing to every thing therein, the next morning sent up a Paper, a Copy whereof followeth;

Their agreement to me, with some alterations of the conditions.

John Wigan, I and my friends are willing to meet thee and thine, in the Hall near our Chamber (If the Lord permit) upon the next fifth day, about the ninth hour in the fore-part of the day, and there shall be ready to give thee a meeting according to thy own appointment, and to hear thy Assertion, as thou hast said thou wilt maintain either against me, or any of my friends, that is to say, *That Christ doth not lighten every man that comes into the world with a saving light.*

1. Provided, That whatever is asserted by any man, be proved by the Scriptures, and that nothing be determined but according to the Scriptures.

2. That the meeting may be peaceable, and quiet; and that the whole debate may be carried in the Spirit of love and meekness.

3. That the meeting may be orderly, and without confusion, (that is) that every one may have convenient time to speak; for we cannot limit any.

4. That the meeting be not limitted to an hour, but as either side hath freedom to pass away.

1 M. 8d. 166¼. From thy Friend,
Thomas Curwen.

Though this Paper differ from that which I sent to them, in several considerable points, yet lest they should have any occasion to say (as I heard some gave out) That I durst not meet them, I assented to their Paper, and the same day sent another writing,

A Copy whereof followeth;

Thomas Curwen, I am willing to meet thee and thy Friends in the Hall near thy Chamber (if the Lord permit) upon the next fift day, about the third hour, (or as thou writest, about the ninth hour in the fore-part of the day) and there shall give you a meeting, being earnestly urged by thee and thy friends yesterday in my Chamber to appoint time and place, and there shall endeavour (in the strength of the Lord) to maintain this Assertion, viz: *Christ doth not enlighten every man that comes into the World with a saving light*, against any that hold the contrary. My assent to their alterations.

1. Provided that whatever is asserted by any man, be proved by the Scriptures, and that nothing be determined but according to the Scriptures.

2. That the meeting may be peaceable and quiet, that the whole debate may be carried on in a Spirit of love and meekness.

And whereas, I had in my former paper, put in these words, *Without railing or reproachful speeches*, I am content they be left out, hoping the thing will be observed.

3. That the meeting may be orderly and without confusion, that is, that every one may have convenient time to speak, and that none be limitted: And I add in my former Paper, *That but one speak at once, and that none disturb him that is speaking*, which I desire may be observed.

4. That the meeting be not limitted to an hour, but as either side hath freedom to pass away. From thy Friend,

1. M. 8d. 166¼. *Jo. Wigan.*

Our meeting disappointed by the Gaoler.

The day appointed being come, and the Judges coming into the Town the same day, the Gaoler prevented our meeting.

Whereupon another day was agreed upon, and the writing following subscribed,

The meeting above-mentioned being disappointed by the Gaoler, we are agreed on both Parties that it be the first morning after the Judges go from this Town, about the time above-said.

Jo. Wigan, Thomas Curwen.

The meeting begins.

Upon the seventeenth day, (the Judges being gone the day before) we met in the place appointed, where I briefly declared the occasion, and end of the meeting, also the four particulars agreed upon for the manner of the debate, and then propounded the Assertion, which I was to maintain, viz. *Christ doth not lighten every man that com.s into the world with a saving Light*; and desired to know who held the contrary, viz: *That Christ doth lighten every man that comes into the World with a saving light*, for against such had I undertaken to maintain my Assertion.

John Stubs answered, *I hold the contrary*, viz *That Christ doth lighten every man that comes into the world with a saving Light*: Before I could enter upon the proof of my Assertion, *Richard Cubban* stands up, and would have altered the state of the Question, requiring me to prove that which I had writ in my first Letter to *Thomas Curwen*, namely, *That the Light wherewith every man is lighted that comes into the world, is not a saving Light.* This I told him I owned, and should be ready to make good when we had debated the other, which we were agreed upon, as appeared by their own Paper. With much ado he was perswaded, and I proceeded to proof, premising first, that the Question was not, Whether there be some light in every man that comes into the world; nor, Whether Christ doth lighten true Believers with a saving light, forasmuch as I denyed not, but did affirm, That there was some light in every man that comes into the world, and that true Believers are lighted with a saving light; but that which I had undertaken to prove by the Scriptures, was, That Christ doth not lighten every man that comes into the World with a saving light.

Some things premised in order to the debate.

The Assertion to be proved.

1. *Argum.*

My first Argument was laid down thus:

Christ lightneth no man with a saving light, but by his Spirit.

But Christ doth not give his Spirit to every man that comes into the world:

Therefore he doth not lighten every man that comes into the world with a saving light.

The

The first Proposition is clear from the great promise of the New Covenant, Isa. 59.21. *As for me, this is my Covenant with them, saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds seed, saith the Lord, from henceforth and for ever.* And from the promise of Christ, John 14.16, 17. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, &c.* And from the end of his giving the Spirit, namely, to be a Spirit of Wisdom, and Revelation unto them, for the acknowledgement of Christ, and to enlighten the eyes of their understanding, that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, *Eph* 1. 17, 18. and to lead them into all truth, John 16.13. *Howbeit when the Spirit of truth is come, he will guide you into all truth.* Neither is there any other way by which Christ doth infuse a saving Light into any man, but by his Spirit, 1 *Cor.* 2. 10, 11, 12. *But God hath revealed them unto us by his Spirit, for his Spirit searcheth all things, yea the deep things of God, even so the things of God knoweth no man but the Spirit of God. Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God* It is onely by the unction of the Spirit received from Christ, and no other way that men come to see and know these things, 1 John 2. 20. *But ye have an unction from the holy One, and ye know all things.*

The Assumption is proved from Jud. 19. *Some are natural, not having the Spirit*; and from John 14. 17. *Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.* And from Rom. 8. 9. *But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.* From all which Scriptures it is evident, that some have not the Spirit of Christ. Many other testimonies I had to produce for the further clearing of this Proposition, *viz:* That Christ doth not give his Spirit to every man that comes into the world.

But here *John Stubs* began to answer, not denying either Proposition, but as disliking the proof of the Assumption, he spake to that Scripture, *Jude* 19. and said, Those that had not the Spirit were such as had gone in the way of *Cain*, who had not obeyed, but resisted the Spirit; and so lost it. *Joh. Stubbs answers.*

Where

Where by the way it may be observed, That when a Scripture pincheth them, they will not stick to give a meaning of it, and such a one as may best suit their purpose.

My reply to *J. Stubbs.*

But I reply'd, That it could not be that those ever had the Spirit of Christ, because they were ψυχικοὶ, sensual, or natural, for the same word is so rendred, 1 *Cor.* 2. 14. who never had the Spirit, but are opposed to the spiritual, or Regenerate man, *ver.* 15. And therefore it is said, *The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned; but the spiritual man discerneth all things.* Now the reason why one discerneth, and the other cannot, is because one, *viz.* the spiritual man hath received the Spirit; the other, *viz.* the natural man hath not the Spirit, as appears 1 *Cor.* 2. 10, 11, 12. To this purpose, as farr as I can remember, was my Reply. And now, (notwithstanding our agreement, that the debate might be orderly, and without confusion, and my desire that but one might speak at once) great disorder began; for whereas I expected to have reasoned with one, or at least but one at once, divers took liberty to speak one after another, and sometimes many at once, running from the Matter in hand, to other points, and many asking new questions, that it was hard for me to get convenient time to speak. Besides, they were so *obstreperous*, especially *George Fox* and *Margret Fell* (as many can testifie) that they seemed to some (when not able to elude the plain Scriptures brought for the proof of the Assertion) yet resolved to word it out for Victory. *George Fox* coming in about the time I was replying to *Jo. Stubbs*, gets up to a seat with one foot, and to the Table with the other, whereas I and others were standing on the ground about the Table; he did not at all take off the strength of those Scriptures alledged by me, but his endeavour was to prove, That every man that comes into the world hath the Spirit of Christ; in the management whereof, he used many undervaluing and taunting expressions towards me, and several times went from the Table with these words, *The least, or meanest Babe will answer thee*; as if the presence of their Leader, or rather Misleader, was not needful; and which is yet worse, he did miserably wrest and abuse several Scriptures, which he would have forced to have spoken in his dialect, calling upon the people for attention, as if his work had been more to preach to them, than to answer my Arguments; as many of the Scriptures made use of by him, as I can recollect, I shall give you an account of, as also of my answers.

The reason why a natural man cannot know, nor discern the things of the Spirit, is, Because he hath not the Spirit.

The disorderly carriage of some

Who were obstreperous.

Geo. Fox. asserts the Spirit of Christ to be in every man.

That which he would have made out, was, that every man that comes into the world, even wicked men have the Spirit of Christ, one Scripture alledged by him, or some other was 1 *Cor.* 12. 7. *The manifestation of the spirit is given to every man to profit withall.*

The first Scripture brought to prove his Assertion.

My answer was, that the Persons there written to by the Apostle, were members of the Church of God, which was at *Corinth*, which were sanctified in Christ Jesus, called to be Saints, *Cap.* 1. 2. And that if every one of these had some manifestation of the Spirit, it will not follow, that every man that comes into the world hath either the manifestation of the spirit, or the Spirit it self, and that the Apostle speaks not of every man that comes into the world, but onely of every man that by one spirit was baptized into one body, and had been made to drink into one spirit, is very evident from the whole scope of that Chapter and especially from the 13. ver. *For by one spirit we were all baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free, and have been all made to drink into one spirit*, and ver. 27. *Now ye are the body of Christ, and members in particular.*

Answer.

The same word Ἕκαστος is used in the same manner in the 11 Chap. 21. *Every man taketh before other his own supper*, that is, not every man that comes into the world, but every man of you who come together into one place, ver. 20. So that this scripture concludes nothing for their purpose.

Another scripture brought to prove his Assertion, was *Neh.* 9. 20. where it is said, that *God gave his good Spirit to instruct the Israelites.*

The second Scripture brought to prove their Assertion.

Ans 1. *Israel* was Gods Church, his chosen peculiar people: *Exod.* 19. 5. and if he did give his good spirit to them, it will not thence follow, that he gave it to all other Nations, even to every man that comes into the world, the Scripture is expres, that he dealt not with any nation as with *Jacob* and *Israel*

Answer.

Psal. 147. 19, 20. *He sheweth his word unto Jacob, his statutes and his judgements to Israel. He hath not dealt so with any nation, and as for his judgements they have not known them*, and therefore, he gave not his good spirit to any other Nation, for if they had had the unction of his Spirit, it would have shewed them his word, and made known his judgements unto them, 1 *Joh.* 2. 20.

2. Though it be said he gave them his good spirit, it will not follow that every particular, or individual *Israelite* had this good spirit, but onely such as were *Israelites* indeed, *Joh.* 1. 47. such as were *Jews* inwardly, *Rom.* 2. 28, 29. and were born of the Spirit, *Gal.* 4. 29. All are not Israel that are of Israel, *Rom.* 9. 6. and to such onely that saying in *Neh.* 9. 20. must be referred; thus *Moses* had that good spi-

Not all Israel, but such onely as are born of the spirit, have the Spirit of Christ,

rit, and God promiseth to take off the spirit which was upon him, and put upon the seventy elders, *Numb.* 11. 17. Thus *Joshua* was a man in whom was the spirit, *Numb.* 27. 18. and had another spirit than many others had, and was fitted thereby for the conduct of the congregation, *Numb.* 27. 16. and if this scripture *Neh.* 9. 20. will not prove that every particular Israelite had the spirit, much less will it prove that every man that comes into the world hath the spirit of Christ.

A third Scripture.

A third scripture alledged, *Isa* 63. 10. and *Acts* 7. 51. where it is said, the people rebelled, vexed, resisted the holy Spirit; hence they would conclude, that wicked men have the Spirit of Christ.

Answer.

Ans Though it be true that believers (who because they are sons, have the spirit of the Son sent forth into their hearts, *Gal.* 4. 6. may, and oft do grieve the spirit, *Eph.* 4. 30. yet all that do vex and resist the Spirit have it not; for Christ saith plainly *Joh.* 14. 17. the world cannot receive him, therefore hath him not; yet the world do vex, and resist the Spirit of God, speaking in the Prophets, Apostles, or other servants of God, by slighting, and rejecting their reproofs, exhortations, or counsels; or by undervaluing, and not regarding the wonderous works of God, wrought by the power of his Spirit; thus when *Stephen* saith, Ye do resist the holy Ghost, it was the spirit in him by which he spake, compared *Acts* 6. 10. *And they were not able to resist the wisdom and the spirit by which he spake.*

In like manner they had resisted the spirit in the Prophets, *Which of the Prophets have not your Fathers persecuted, &c. ver.* 52. Thus when the mighty power of God was put forth in signs, and miracles in *Egypt*, and the Wilderness, *Numb.* 14. 11, 22. And they believed not his spirit, (not in themselves) but put forth in those mighty works, and speaking in *Joshua*, and other faithful witnesses for God in that day, *Neh.* 9 30. Thus the Spirit of God was vexed in *Noah*, and *Lot*, by the wickedness of the old world, and of *Sodom*, *Gen* 6. 2 *Pet.* 2. 7, 8. and not in the wicked, who being strangers, & without God in the world, were not the habitation of God through the spirit, *Ep.* 2. 12. 22.

A fourth Scripture.

A fourth Scripture was urged *Joh.* 16. 7, 8. *But if I depart, I will send him,* [viz. the Comforter] *unto you, and when he is come, he will reprove the World of sin, &c.* therefore say they, he must needs be in the world, and in every man that comes into the world.

Answer.

Ans. 1. By this promise which Christ makes to send the holy Ghost after his departure, it is evident enough that this scripture can be no proof of their assertion, to wit, that every man that comes into the world hath the holy Ghost; for if every man had him when he came into

into the world, what need was there he ſhould be ſent to them, after Chriſts aſcention, nay rather, this ſhews they had him not before he was ſent, and ſo not till after Chriſts departure, which deſtroyes their Opinion.

2. But ſecondly this promiſe is made particularly to the Diſciples of Chriſt, (*I will ſend him unto you*) and not to the world.

3. As for that ſaying, *When he is come he ſhall reprove the world of ſin &c.* admit it were granted (as it is not) that when he came, he was within every man reproving him, this would contribute nothing to the proof of their Aſſertion, for then he would onely be in every man after Chriſts Aſcention, and not in every man that comes into the world ſince the fall, or ſince Chriſts manifeſtation in the fleſh, which is the point they ſhould prove. But further I ſay, That when the holy Ghoſt (according to the promiſe) was poured out upon the diſciples, he ſo mightily wrought in them, and by them, in bearing witneſs to the reſurrection of Chriſt, *Acts* 2. 32. and in doing many wonders and ſigns, *ver.* 43. that the world was hereby juſtly reproved, and yet the holy Ghoſt was not poured out upon all fleſh, (that is, as was urged upon all mankind) or every individual man, but onely upon ſuch as were thereby enabled to repent, and believe, *Acts* 2. 38, 39. *Then Peter ſaid unto them, Repent and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt, for the promiſe is unto you, and your children, and to all that are afar off, even as many as the Lord our God ſhall call* And Jo 7. 38, 39. *He that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of living water. But this ſpake he of the Spirit, which they that believe on him ſhould receive, for the holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified*; ſo that it is apparent in ſeveral reſpects, that this Scripture proves not their Aſſertion.

A fifth Scripture.

Further it was ſaid, that *Balaam* was a wicked man, and yet he had the Spirit of God, and ſaw the ſtarr of *Jacob*, *Numb.* 24. therefore every man that comes into the world, hath the Spirit of Chriſt.

Anſwer.

Anſ. It is one thing to have the Spirit of the Son, which is the great promiſe of the new Covenant, *Iſa.* 59. 21. dwelling in a man, 2 *Tim.* 1. 14. and another thing to have the Spirit of God come upon a man at ſome particular time, and for ſome particular work; thus it was with *Balaam*, and thus with *Saul*, and his Meſſengers, 1 *Sam.* 19. 20, 21, 23. but this proves not that every man that comes into the World, hath the ſpirit of Chriſt, for the Scripture doth not

say, that these men had the Spirit of God before it came upon them; only these Scriptures do shew that God can, and sometimes doth by the power of his Spirit, impress upon a wicked man, and make him to declare some future glorious things for his own praise, and his peoples comfort, as *Dan.* 4. 1, 2, 3. *Joh.* 11. 50, 51. may be seen; neither is it said in that place *Numb.* 24. 17. that *Balaam* saw the Star of *Jacob*, but *I shall see him, but not now, I shall behold him, but not nigh*; but when every eye shall see him, *Rev* 1. 17. but it will not follow hence, that he hath the faith of *Job* to see him his Redeemer, *Job* 19. 25, 27. nor the spirit of the Mediator, the man Christ Jesus, 1 *Tim.* 2. 5. which only dwels in Believers, 2 *Tim.* 1. 14. *That good thing which was committed unto thee, keep by the holy Ghost, which dwelleth in us*; no more than the Angel of the Lord that spake in the Ass with mans voyce, *Numb.* 22. 22, 28. 2 *Pet* 2. 16. dwelt in the Ass, though that is utterly false which this people hath published in their Paper, *viz.* that he was a Baptist, which said that *Balaam* had no more spirit then his Horse.

A sixth Scripture. Some of them asked what was that which caused *Judas* to bring the money again; and made him repent, implying (as I apprehend them) that it must needs be the spirit of Christ.

Answer. *Ans.* There is a light and law in every man that convinces and reproves of sin, (except of not believing in Christ) *Rom.* 2. 14, 15. *For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves, which shew the work of the Law written in their hearts, their Conscience also bearing witnesse, and their thoughts the mean while accusing, or excusing one another*; and this made *Judas* bring the Money again, *&c.*

But this light, or Law, in every man is not the spirit of Christ mentioned *Joh.* 16. 7, 8. which was promised to be sent to reprove, or convince the world of the sin of not believing in Christ, *&c.* for he was not come while as Christ was not ascended, *John* 16. 7, 13. but of this light, and Law in every man, I shall speak more after the rest of my Arguments to prove my Assertion, are laid down.

None of the Scriptures brought by them weaken my Arguments. By these brief Answers, it may appear, with what little success these Scriptures were brought, to prove that every man, even the wicked, and unregenerate, have the spirit of Christ, and that notwithstanding all that was said, the plain and positive Scriptures,

brought

brought by me to prove the contrary, *viz.* That all men have not the Spirit of Christ, do remain firm and unshaken, there being nothing more plain than Christs own words, *John* 14. 17. *That the world cannot receive the Spirit of Truth.* And the Apostles, *Rom* 8. 9. *Jude* 19. That some are *in the flesh, are sensual, not having the Spirit of Christ.*

As I could get liberty, other Arguments were propounded for the proof of that which I had undertaken to make good, viz. *That Christ doth not lighten every man that comes into the world with a saving Light,* which are as follow; though in that confused Assembly they could not be so orderly, and with that enlargement urged, as they are here set down.

Whom Christ enlightens with a saving Light into their hearts, he causeth the Light of the glorious Gospell of Christ to shine, to give the knowledge of the glory of God in the face of Jesus Christ, according to the testimony of *Paul*, 2 Cor. 4. 6. *For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* He brings life and immortality to light through the Gospell, 2 *Tim.* 1. 10. And he doth no otherwayes manifest the grace of God, our Reconciliation, Peace, and Salvation, but by the light of the glorious Gospell shining in our hearts; and he that wants this Gospel-light, hath no saving-light, but is lost; 2 Cor. 4. 3. *But if our Gospell be hid, it is hid to them that are lost.* 2. *Arg.*

But Christ doth not cause this light of the glorious Gospell to shine in the heart of every man that comes into the world, for the Gospell is hid to some, and the light of it doth not shine in their hearts, as the Scripture testifies, 2 Cor. 4. 3, 4. *But if our Gospell be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospell of Christ who is the Image of God, should shine unto them.*

Therefore Christ doth not enlighten every one that comes into the world, with a saving light.

Whom Christ enlighteneth with a saving light, to them is given an understanding to know the Father, 1 *John* 2. 13. —*Ye* 3. *Arg.*

have

have known the Father. And the Son, 1 John 5. 20. *And we know the Son of God is come, and hath given us an understanding that we may know him that is true.* And the Spirit; *John* 14. 17. *Even the Spirit of Truth, whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him, &c.* And the things that are freely given them of God, 1 *Cor.* 2. 10, 12. *But God hath revealed them unto us by his Spirit.* —*Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God.* So Matth. 13. 11. *He answered and said unto them,* (viz. his Disciples) *Because it is given unto you to know the Mysteries of the Kingdom of Heaven, but to them it is not given.* That Light onely is saving, which discovers these things, to which agrees that saying of Christ, *John* 17. 3. *And this is life eternal, that they might know thee the onely true God, and Jesus Christ whom thou hast sent.*

But there are some who know not the Father nor the Sonne, *John* 16. 3. *And these things will they do unto you, because they have not known the Father nor me,* Matth. 11. 27. *No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.* Nor the Spirit, John 14. 17. *Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him, nor the things of the Spirit.* 1 Cor. 2. 14. *But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* They have not the Spirit, as was proved before, therefore they cannot discern spiritual things (πνευματικῶς) spiritually. Yea further, they cannot discern nor know these things, because their understanding is darkned, *Ephes.* 4. 18. and as to these things, they are meer darkness, *Ephes.* 5. 8. Yea, the light that is in them, is darkness as to these things, according to the words of Christ, Matth. 6. 23. *If therefore the light that is in thee be darkness, how great is that darkness?* And Christ himself gives another reason why they cannot know these things, Matth. the 13. and the 11th, Because it is not given to them; *It is given to you to know the mysteries of the Kingdom of Heaven, but to them it is not given.* And in Matth. 11. 25. he tells us plainly, it is because they are hid from them. *And at that time Jesus answered and said, I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise, and prudent, and hast revealed them unto Babes.*

Therefore Christ doth not lighten every man that comes into the world with a saving light.

To such as Christ enlightens with a saving Light, he also gives a spiritual life, such he quickens, regenerates, and makes new Creatures, such as the Light is, such is the life in men, *Joh.* 1. 4. *And the Light was the Life of men*: If the Light be saving, that is effectually, and eventually saving, it quickens and regenerates, and makes a new Creature, according to that in 2 Cor. 3. 18. *But we all with open face beholding as in a Glass the glory of the Lord, are changed into the same Image from glory to glory*; as by the Spirit of the Lord this saving Light, and Life are given together, as *John* 8. 12. *Then spake Jesus again unto them, saying, I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of Life*: A man cannot have a saving Light to see the Kingdom of God, except he be born again, John 3. 3. *Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God.* And hence it is, that Christ is a live-making Spirit, 1 *Cor.* 15. 45. because whosoever is enlightned with a saving Light, is also quickened together with Christ, *Eph.* 2. 1, 5. *You hath he quickened, &c. even when we were dead in sins, hath he quickened us together with Christ.* 4. *Argum.*

But Christ doth not quicken, and regenerate every man that comes into the world, every one is not a new Creature, some are born of the flesh, *John* 3. 6 and are in the flesh, *Rom.* 8. 8. *So then they that are in the flesh cannot please God*; some are dead in sin, wherein they walk according to the course of this world, *Eph.* 2. 1, 2. and have not life, 1 *John* 5. 12. —*He that hath not the Son, hath not life*; yea, some do dye in their sins, John 8. 24. *I said therefore unto you, that ye shall dye in your sins; for if ye believe not that I am he, ye shall dye in your sins.*

Therefore Christ doth not lighten every man that comes into the world with a saving light.

Whom Christ enlightens with a saving Light, to them he also gives Faith; the words of Christ are plain, John 12. 46. *I am come a Light into the world, that whosoever believeth on me, should not abide in darkness*: Mark, where there is no Faith, there is an abiding in Darknses, and so no saving Light; Faith is the Organ of the soul, to receive and let in a saving Light: An unbelieving soul is a dark, and ignorant soul; hence it is that Christ who is (ἀρχηγὸς τῆς πίστεως) the beginner of faith, *Heb.* 12. 2. when he gives his Spirit to illuminate the understanding, and to fill the soul with his marvellous light, he doth also by the same Spirit give, and work faith; (for it is his 5. *Argum.*

his gift, *Eph.* 2. 8.) whereby the soul is capacitated to receive him, as a glorious light to dwell in the heart. And thus Christ by his Spirit, and Faith, and no other way, dwels in the heart, irradiating the whole soule with the bright Beams of his glorious light, according to these Scriptures, John 14 16, 17 *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; but ye know him, for he dwelleth with you, and shall be in you.* Eph. 2. 22. *In whom you also are builded together for an habitation of God through the Spirit*: Eph. 3. 17. *That Christ may dwell in your hearts by faith.*

But every man that comes into the world hath not Faith, 2 *Thess.* 3. 2. *For all men have not Faith*, none believe but such as are ordained to eternal life, *Acts* 13. 48. *And as many as were ordained to eternal life, believed.* None can come to (or believe on) Christ, but such as the Father draws, *John* 6. 44. *No man can come to me, except the Father which sent me, draw him*; nor hath every man that comes into the world, Christ dwelling in him, some are without him, *Eph.* 2. 12. *That at that time* (viz. when they were Gentiles in the flesh) *ye were without Christ in the world*: Some have him not, 1 John 5. 12. *He that hath not the Son, hath not life.* In a word, Believers onely have Christ dwelling in them, John 6. 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

Therefore Christ doth not enlighten every man that comes into the world with a saving Light.

No Answers given to weaken my Arguments.

To these last Arguments I remember not any thing brought by way of answer to weaken any one proof; but that which was their last and chiefest Refuge, was that Text John 1. 9. *That was the true Light which lighteth every man that comes into the world*; as if the bare urging, or rather wresting of this one Scripture, were sufficient to overthrow all that I had said; For, *is not he the true Light*, say they? *And is not he a saving Light? And doth not he lighten every man that comes into the world?*

Their harsh censures wherwith the meeting was concluded.

As I was replying to this Scripture, divers of them took liberty to pass many heavy censures upon me, which (before I speak to that Scripture) I shall here set down, that the Spirit by which they are acted, may better be discerned.

Margaret Fell said, *Thou art a miserable Creature.*

James Brown with great fierceness, *Thou art an Enemy of God.*

Thomas

Thomas Davenport said, (but very mildly) *Thou hast denyed Christ to day.*

Richard Cubban said, *Thou hast denyed the Lord that bought thee*; and would undertake to prove that I was one of those false Prophets mentioned 2 *Pet.* 2. 1. And so the Meeting ended.

Since which time I have also met with many harsh censures and reproaches: The Gaoler told me, *Margaret Fell* said, I had spoken many blasphemies.

The fruit of that spirit by which this People are led.

George Fox said, *Thou art not a rational man* (that was his own words.)

John Berley, a youth in the Town, said, *The eternal Judgements of God will fall upon thee, and burn thee up as Chaff; thou art worse than a Drunkard.*

James Park in my own Chamber said with great vehemency, *Thou art a Lyar, and a Deceiver, and the curse of God will be upon thee in thy Bed chamber, and Closet, and wherever thou goest, and thou suffers as an evill doer*: And afterwards sent me an open Paper by *James Brown*, a true Copy whereof follows.

John Wigans, Thou full of subtilty, Thou Enemy of the Light of Righteousness Christ Jesus, who is given a Covenant of Light unto the *Gentiles*, and for salvation to the ends of the Earth; which gives the knowledge of God, which is Eternal life: Is not this saving, and is not this the Life of men? O wilt thou not cease to pervert the right way of God, and path of Life? Thou art from the door, thou art a Thief and a Robber, thou art a blind Guide, and all are blind Guides who are from the Light. Thou Monster, thou strange birth of the flesh, thou conceives Chaff, thou brings forth Iniquity, and drinks it up: Thou foolish Builder, and despiser of the Light, the true Light, *that lighteneth every man that comes into the World*: Is every one that comes into the world Believers? And doth not the grace of God *that brings salvation to all men* save? And is it not saving? And was not there some that *turned the grace of God into Wantonness*, and *received the grace of God in vain*? And did not that teach the Saints *to deny ungodliness and worldly lusts*, and to live *soberly* and *Godly*?

And dost thou not deny the *Lord that bought thee*, and so brings upon thy self *swift destruction*, who denies him by whom the world was made, Christ Jesus the Son of God, to be the *True Light*, *that lighteth every man that cometh into the world*? Repent of thy wickedness and sin against God, that the thoughts of thy heart may be for-

forgiven for thee, for thou art in the darkneſs of thy clouded underſtanding, contemning the Son of God, and ſetting at nought the love of God to the World, in giving them a Light whereby they might come to know God and have life, and come out of the Death and the Fall, and the Pit, in which all who are from the Light, and rebelleth againſt *the Light that lighteth every man that cometh into the World*, lyeth with thee in the Evill-deeds, ſhutting up the way of Life, and Kingdom of Heaven againſt men: Thou art like to be dark, thou art like to ſtumble at Noon-day, who art doing deſpight to the true Light and Spirit of Grace, counting it an unholy thing.

But know thou, That if ever thou be ſaved thou muſt walk in it; and the Nations of them that are ſaved walks in it, and it is ſaving, and there is no ſalvation in any other, and they that looks not unto him, looks in vain, and expects ſalvation and they know not for what, nor where that is that ſaves; and here art thou a blind Leader of the Blind in the Ditch, and keeping people in the Fall, and in the Ditch with thee, and woe is unto thee, and to all ſuch; and as I told thee, thy ſuffering is but as an Evill-doer, becauſe thou denyeſt Chriſt Jeſus the true Light, that all Man-kind is lightned with, to be a ſaving Light; I know thou art dark, hard, and blind; but this I was made willing to write to thee, to clear my Conſcience further of thee, and as a teſtimony againſt thy deceipt, which the Lord God will lay open.

James Park.

Henry Wood in a Letter to *Evan Price*, calls me his Prieſt; with much more of this kind of Language (which I forbear to mention) have I been followed from day to day.

An anſwer to their Cenſures.

My anſwer to theſe great ſwelling words of vanity, is, That I am taught not to ſtrive, but to be gentle to all men, 2 *Tim.* 2. 24. and that I have otherwiſe learned Chriſt, then to render railing for railing, 1 *Pet.* 3. 9. Yet may I not ſay to them (as once Chriſt did to his Diſciples) *Ye know not of what ſpirit ye are.* Are theſe the fruits of the Spirit of Chriſt? Let them ſhew if they can, where it is written, That he, or any acted by his Spirit, called men, even the worſt of his Enemies, Monſters, or ſtrange birth of the fleſh; or where he ever ſpake an untruth, or falſly accuſed any; yet thus they deal with me; for beſides that they are not able to prove me a Thief, a Robber, a Deceiver, — It is utterly

Railing not to be rendered for railing.

Chriſt not their example.

falſe

falſe that I am any mans Prieſt, or that I ſuffer as an Evill doer; which thing nevertheleſs they poſitively aſſert; but I am moved with compaſſion towards them, and ſhall not further inſiſt upon theſe things, for I paſs not for mans day, my judgement is with the Lord in this matter, and I am alſo perſwaded the Lord will in due time rebuke every evill ſpirit, whereby ſome ſimple-hearted ones may (for a time) be enſnared and led captive by him at his will; onely here it may be neceſſary to enquire what in moſt probability may be the occaſion of theſe high and peremptory cenſures.

Their lies and falſe accuſations.

The chief occaſion of their cenſure.

Surely I know no other (nor do they declare any other) cauſe than this, *viz.* That my Aſſertion, and Arguments brought from Scriptures to prove it, do ſtrike at the very Corner-ſtone of their Building; which being removed, the whole Superſtructure muſt unavoidably fall to the ground.

That which they boldly affirm with higheſt confidence in their words, and Printed Books, and which is their Foundation, is, That the light which is in every man that comes into the world, is Chriſt, the Redeemer, and Saviour, the Lord that bought them, the Eternal, and Juſt One, the tryed precious Corner-ſtone, which God hath laid in *Sion*, the Spirit, yea the true infallible Spirit that was in the Prophets and Apoſtles, thee door, the way, the truth, and the life; in a word, the τὸ πᾶν *ſpirituale*, the All that is to be known and believed; and this is their [πρῶτον ψεῦδος] firſt lie; now becauſe I cannot call this the true Jeſus (as indeed it is not) and worſhip an Idol, (as they do) therefore am I charged to be their Enemy, and Chriſts alſo, in the fore-mentioned cenſures, and in much more of the ſame kind.

What they call the *Light within.*

What is their firſt lye.

To the end therefore that the Grand Deceiver with his deceipts, yet hid under a diſguiſe, may be more eaſily detected, and that truth (being cleared from miſtakes) may be better diſcerned, and that many ſimple hearts, who being yet ignorant of Satans devices, are captivated, and led away with the Errours of the wicked into pernitious wayes, may be more effectually undeceived and reclaimed, I ſhall endeavour briefly and plainly to ſhew,

Three reaſons of the additional diſcourſe of the *Light within.*

1. *What the light in every man is.*
2. *Of what uſe it is, and the utmoſt it can do.*
3. *What it cannot do.*——That if God peradventure may pleaſe to give unto any Repentance, to the acknowledging of the truth,

they may be recovered out of the snare of the Devil, &c. 2 *Tim.* 2. 25, 26.

Five particulars premised. For the better understanding of that which is to be spoken of the light in man, it is necessary that these things following be premised.

1. That God is light, 1 *Joh.* 1. 5. *and dwels in the light which no man can approach unto*, 1 *Tim.* 6. 16. and is the Fountain and Original of all light. And hence

2. That all light is of God, all light is Gods light, that is, it is his off spring, he is the Author and efficient cause of it, and thence is called the Father of Lights, *Jam.* 1. 17. And yet

3. That all light is not God, for there are created lights; light was the first distinct part of the whole Creation, *Gen.* 1. 13. *He made two great lights to rule the day and the night*; he made the Stars also, *Gen.* 1. 16. which are called Stars of light, *Psal.* 148. 3. Now what God Creates, Forms, or Makes, that is not God.

4. As External, proper, sensible light is Gods creature, so also is in eternal light, intellectual light, invisible light, both in Angels and men; the Angels, those ministring spirits, those flames of fire, those star-like sparkles of light, are Angels of light, 2 *Cor.* 11. 14. yet they are but derivative lights, lighted up by the Father of lights, and spirits, *Ja.* 17. *Heb.* 12. 9. created by him, by whom all things were made, *Col.* 1. 16. *For by him were all things created, that are in Heaven, and that are in Earth, visible, and invisible, whether they be Thrones or Dominions, or Principalities, or Powers, &c.* So the spirit of man is a light in man, an invisible light, called the Candle of the Lord, *Prov.* 20. 27. formed in man by the Lord: *Zach.* 12. 1. of which more will be said afterwards.

5. As all derivative lights which God hath made, are subordinate to himself, so are the inferior one to another; the light in man when he was at his best, was far inferiour to the light of wisdom and knowledge in Angels, *Psal.* 8. 5. the light

in

in Angels is far inferior to the light in the man Christ Jesus, as he is the anointed Saviour, and sustains the office of a Mediator; he, as such, is the Sun-light, far above all other lights, lighted up by the Father of lights, in him are hid all the treasures of Wisdom and Knowledge, *Col.* 2. 3.

These things being premised, I come to shew what the light in every man is.

The light that is in man may be considered either,

A twofold light within man.

1. With respect to the will and affections, and so it is that inward peace, comfort, joy and gladness, which is opposed to the darkness of inward trouble, grief, and sorrow; and thus I find the Scripture frequently speaking of light and darkness, Metaphorically, as *Psal.* 97. 11. *Light (that is joy) is sown for the Righteous, and gladness for the Upright in heart.* Isa 50. 10. *He that walks in darkness, and hath no light*, is one that hath no peace, no comfort, no consolation; when the Jewes were delivered from *Hamans* conspiracy, they had light, and gladness, joy, and honour, *Esth.* 8. 16. So *Job* 18. 5. *The light of the wicked* (that is their joy and comfort) *shall be put out.* The Church saith, *Micah* 7. 8. *When I sit in darkness, the Lord will be a Light unto me*, that is of joy and comfort.

What the light within is, as it respects the affections.

Or secondly, the light in every man may be considered, (and so it is spoken of in this question) with respect to the intellectual powers, the mind and understanding; and thus it is, the spirit of every man which is in him, the Father of lights and spirits, doth form a spirit in every man, *Zach.* 12. 1. *Who formeth the spirit of man in him*, or as it is *Gen.* 2. 7. *The Lord breathed into man the breath of life*, and man became a living soul, agreeable to that of the Apostle, 1 *Cor.* 15. 45. *The first man* Adam *was made a living soul*; so that without this spirit, he could not be a man; now this spirit in every man is the light in every man, according to the testimony of that Scripture, *Prov.* 20. 27. *The spirit of a man, is the Candle of the Lord*, that is, a Candle which the Lord hath set up in him to see by, whereof he is the Author and efficient cause.

What the Light in every man is as it respecteth the understanding.

Mark Reader, this spirit or light in every man, is not the Lord, but a candle lighted up by the Lord; this internal light, in the little world-man, is no more the Lord, then the external lights in the firmament are the Lord; nay, it is so farr from being the Lord,

The Spirit or light in every man is not the Lord.

The light in every man is inferior to the light of Angels.

the Sun light, that it is lesser, and inferior to the light in other creatures, namely the Angels, as was hinted before, their light of wisdome, reason, and understanding doth farr exceed mans, as the wise womans words to the King do import, 2 *Sam.* 14. 20. and my Lord is wise, according to the wisdome of an Angel of God, to know all things that are in the earth; and so doth those words, *Rev.* 4. 8. they are full of eyes within; moreover as this light in every man, is inferior to other lights, so it is limited and bounded as to the use, and exercise of it, and cannot extend it self beyond its bounds, as will appear by that which follows.

Vis ratiocinativa cum facultas intelligendi.

Again, this spirit of a man, or light in every man, is the reason, and the understanding of a man, which in the state of mans created integrity, was an ascendant light, shining with pure beams of light, whereby he was adapted to know his God that made him, and the end why he made him, and how to answer that end, that is, to know him as God, and Glorifie him as God, by yielding just, and perfect obedience unto him; this was the end of Gods making man, that he should serve him, as *David* argues, Psal. 95. 6. *Oh come let us worship, and bow down, let us kneel before the Lord our maker, for he is our God*, &c.

What the Light in *Adam* before the fall could do.

And *Psal.* 100. 3. *Know ye the Lord he is God, it is he that made us, and not we our selves*, and the end of Gods making us expresst, ver. 2. *Serve ye the Lord*, &c.

Of this light we may understand Christ to speak, *Math.* 6. 23. *If therefore the light that is in thee, be darkness, how great is that darkness?* that is, if thy intellectual eye be blind, how great is thy blindness.

There is a Law written in every mans heart.

Together with the light set up in man, which shewed him his Creator, and that he was to be served, and how he was to be served, it was necessary that a Law should be implanted, and written in his heart, (which Law is called Light, *Prov.* 6. 23.) whereby the will and mind of his Creator, was impresst upon him, and made known unto him, so that by the Spirit, or Light set up in him, he could reflect upon this Law, as a rule to every motion, and opperation, and understand the reason, and reasonableness of it; yet here by the way it is to be observed, that this Law is not God, God is the Law-giver, or the Law-writer, whether in the fleshly Tables of the Heart, or in Tables of Stone, but the Law-giver, or the Law-writer, is not the Law, nor *è Contra*, &c.

This Law is not God.

Proved.

The Law was writen in the natural mans heart, to be a Rule, according

according to which he was to obey and worship his God, therefore it is not to be called God, and worshiped as God; its true that the Law, (as also the Light) as it is in God the fountain of Wisdome and Justice, is God; but the Law exhibited, and in a manner ineffable, and beyond expression impresst upon, and formed in the heart of man, is not God, as the thing formed, is not the former of the thing. Now God saith of himself, *Isa.* 45.7. *I form the Light, &c.* even as it is said of him, *Zach.* 12.1. *Who formeth the spirit of man within him.* And *Gen.* 2.7. *And the Lord God formed man*; the Hebrew Root יָצַר *formavit*, is the same in all the three places, importing, that the things formed are not God that formed them; the like may be gathered from other words, which signifie to create or make *; the Law of God written in mans heart, is begotten of God, proceeds from him, is his off-spring, as all lights whatsoever are from him, and lead to him, and thence it is that he is called the Father of Lights, *Jam.* 1.17. but it is not the Father of Lights who is an infinite, and incomprehensible Fountain of perfection and glory, but a borrowed Ray or Beam of Divine Glory, confined to its Orb, and limited to its uses (as all other lights are) beyond which it cannot go. And thus the Scripture seems frequently to distinguish between God and his Law, as *Psal* 1. 2. *But his delight is in the Law of the Lord.* Psal. 37. 31. *The Law of God is in his heart.* And Psal. 40. 8. *Thy Law is in my heart.* 2 Chron. 12. 1. it's said of *Rehoboam, He forsook the Law of the Lord.* In all which places there is a clear distinction between the Law or Rule given to man, and the Author of it; from all which it is evident, that the Law written in mans heart, is not God.

* Though the Hebrew words יָצַר בָּרָה עָשָׂה *creavit, formavit, fecit,* may have a different signification, as appears in *Isa* 43.7. in which verse they are all used: yet this may be gathered from them all, that the thing created, formed or made, is not the Creator, *&c.*

And thus have we an account of the fullest light that was in man before his fall.

A summary account of the Light in man before the fall.

The sum whereof is this; He had the light of a clear understanding to know his Creator, and his whole will contained in that Law which was written in his heart, and the Light of Reason to see how just and equitable it was to yield perfect obedience to his will; and thus he could look his God in the face, and come into his presence with delight, and serve him with gladness.

The Light in man before the fall could not manifest a Redeemer.

But all the Light that man had in his Created integrity, whether set up in his Spirit, or in the Law implanted in him, was not sufficient to manifest or make known unto him a Redeemer; for as in

that

that ſtate he had no need of a Redeemer, ſo his Light had neither commiſſion, nor power to make one known to him; even as it was with the Angels which never fell, they having no need of redemption, (notwithſtanding all their light) had never known the Redeemer, but by means of the Church which ſtands in need of him, Eph. 3. 10. *To the intent, that now unto the Principalities and Powers in heavenly places, might be known by the Church the manifold wiſdome of God*; ſo 1 Pet. 1. 12. *Which things the Angels deſire to look into.* And as their Light, ſo the Light which *Adam* had before his fall, was ſo limited and bounded, that it could not extend it ſelf then (nor now if any had as great a meaſure as he had) further then to ſhew how man being perfectly obedient to the whole will of his Creator, might live for ever in the happy fruition of him, as ſuch.

The Light in man ſince the fall, not ſuch as it was before the fall.

Since the fall of man, this Candle of the Lord in him (that is, his Reaſon and Underſtanding) is become exceeding dim in compariſon of what it was before, as the Scripture teſtifies, Eph. 4. 18. *Having the underſtanding darkened, being alienated from the Life of God through the ignorance that is in them, becauſe of the blindneſs of their heart*; In the fall the Devil got into this Candle, the mind of man, whereof he hath ever ſince kept poſſeſſion, and will keep it ſtill, except a ſtronger than he caſt him out; he is the Spirit that works in the children of diſobedience, and ſo blinds their minds, and darkens their eyes, that they cannot look up to God, or diſcern the things that concern his Glory and their own happineſs; but their Candle doth moſtly give light downward, to things below, Eph. 2. 2. *Wherein in time paſt ye walked according to the courſe of this world, according to the Prince of the Power of the Air, the ſpirit that now worketh in the children of diſobedience.* 2 Cor. 4. 4. *In whom the god of this World hath blinded the minds of them which believe not, leſt the Light of the Glorious Goſpell of Chriſt who is the Image of God, ſhould ſhine unto them.* Inſomuch that it may be ſaid of every man in the fall, how wiſe ſoever he may conceit himſelf to be, That he is a vain, empty man, born like a wild Aſſes Colt, *Job* 11. 12. and that he is in reſpect of man in his Innocency, but a beaſt; in regard of his Ignorance, man that was made like unto God, hath made himſelf by his fall, like unto a beaſt, according to that of *Solomon*, Eccleſ. 3. 18. *I ſaid in my heart concerning the eſtate of the ſons of men, That God might manifeſt them, and that they might ſee that they themſelves are beaſts.*

Yet

Yet is not this Light wholly extinct, for then he could not exist, but would cease to be a man; where there is no ſpirit of a man, there is no man.

So likewiſe the Law written in mans heart, which at firſt was plainly to be read, is not ſo obliterated, but that there is ſufficient left to render God righteous in his proceedings againſt men, who do hold that meaſure of the knowledge of God (which is left in them) in unrighteouſneſs, and to leave them inexcuſable before him in the day of the revelation of the righteous Judgement of God, *Rom.* 2. 5, 6. I ſay, there is ſo much of the Eternal Power and God-head manifeſted, and made known to men by the things that are made, that ſuch as like not to retain God in their knowledge, nor to glorifie him, ſo far as they do know him, ſhall be left without excuſe, in the day when God ſhall render to every man according to his deeds, according to *Rom.* 1. 18, 19, 20, 21. *For the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs, becauſe that which may be known of God is manifeſt in them* (or to them) *for God hath ſhewed it unto them; for the inviſible things of him from the Creation of the World, are clearly ſeen, being underſtood by the things that are made, even his Eternal Power and Godhead; ſo that they are without excuſe: Becauſe that when they knew God, they glorified him not as God,* &c.

The Light and Law remaining in faln man, is ſufficient to render God righteous when he judgeth the diſobedient.

Inaſmuch therefore as there is a Light remaining in every man ſince the fall, though far inferiour to that which was in man in his Innocency; I ſhall endeavour in the next place further to declare theſe two things:

1. What this remaining Light can do, or what the utmoſt uſes of it are. And
2. What it cannot do.

There is a fourfold uſe of the Light that is in every man ſince the fall.

A fourfold uſe of the Light in every man.

1. To make manifeſt.
2. To direct.
3. To convince.
4. To feel after God.

1. To make manifeſt. First, This Light (as the Scripture teſtifies) ſearcheth all the inward parts of the belly, Prov. 20 27. *The ſpirit of a man is the Candle of the Lord, ſearching all the inward parts of the Belly*: That is, Whatſoever is moſt ſecret in our minds; for as in the Belly natural conceptions are wrought and ſhaped, ſo in the Mind, Moral Conceptions of good or evill, are wrought, and ſhaped. To this alſo agrees the ſaying of the Apoſtle, (1 *Cor.* 2. 11.) *What man knoweth the things of a man, ſave the ſpirit of a man which is in him*? That is, No other man knows what his own thoughts are, or what they are working, but his own underſtanding. This ſpirit of a man ſees all the inward motions, and outward actions of a man, with a direct act of the underſtanding, which is called Science; and this ſimply conſidered, makes not any thing that is diſcovered, good or evill: And this is the firſt uſe of the Light that is in every man, *viz.* To make manifeſt the things of a man to himſelf.

2. To direct. Secondly, This Light in every man is uſefull for direction in a double reſpect:

1. As it looks upon the Law written in his heart, it preſents unto him the principles of Juſtice, Righteouſneſs, Equity, Soberneſs, and other Moral Virtues, and ſhewes him what is right to be done, according to that of the Apoſtle, *Rom.* 2. 14. *For when the Gentiles* (that is, unconverted Gentiles) *which have not the Law, do by nature the things contained in the Law, theſe having not the Law*, (that is, formally publiſhed, and preached unto them) *are a Law unto themſelves*: Which ſhew the work of the Law written in their hearts, their Conſciences alſo bearing witneſs, *&c.*

2. As it looks upon the works of the Creation, which are ſeen, ſuch clear beams of the God-head may be underſtood by the things that are made, as might direct, and induce man to glorifie God, as God; which the ſame Apoſtle, *Rom.* 1. 18, 19. makes the ground of the Righteouſneſſe of God in that dreadfull Revelation of his Wrath againſt all ungodlineſſe and unrighteouſneſſe of men, (who ever they be) who hold the Truth in unrighteouſneſſe; becauſe that which may be known of God, is manifeſt in them, (or to them.) But how, or where hath God manifeſted this to them? The Apoſtle

anſwers

answers in the next words, Verse 20. *For the invisible things of him from the Creation of the world, are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead, so that they are without excuse.* So that, though every man have not a Light in him that is able to save him, (as will be further cleared hereafter;) yet he hath so much as will make him guilty, and leave him without excuse.

Thirdly, The light in every man is usefull for conviction, for though (as was said before) when it looks upon the things of a man with a direct act, it makes nothing good, or evill, yet when it reflects upon the Law within, which should be the Rule of every motion, and operation, and compares the Action done, with that Law, the goodness, or evilness of it is discovered, according as it bears conformity, or non-conformity thereunto; and now Science, or a bare knowing of an Action done, is become Conscience; for this reflex Act of the soul is called Conscience; that is, a knowing, together with something else, as when the understanding considers what is done, in conjunction with a Law, according to which it ought to be done; thus the spirit of a man, which is the Candle of the Lord, doth manifest the deed done, and the Law discovers the quality of the Action, according to that of the Apostle, *Rom.* 3. 20. *By the Law is the knowledge of sin*; were there not a Law, there would be no Transgression, and were not the Law looked upon, and the Action compared with it, there would be no such thing as Conscience; but when deeds are laid before the Law, as a Glass shewes not only the face, but the spots that are in it, so it will give a true report of their regularity, or irregularity; of their goodness, or badness; and suitable thereto will its Sentence be, and answerable to the Sentence the Law pronounceth, will be the excusations or accusations of the person, according to *Rom.* 2. 15. *Which shew the work of the Law written in their hearts, their Consciences also bearing witness, and their thoughts mean-while excusing, or accusing one another.*

3. To convince.

VVhat conscience is.

The knowledg of sin is by the Law.

Hence I say it comes to pass, that when a man, a meer natural man, refuseth to follow this light of direction, in doing what is right, he is convinced in himself that he is guilty, his Conscience troubleth him, and judgeth him, and is a Witness for the Lord that he is righteous when he judgeth, according to that say-

VVhat is the Lords witness in all men.

ing of the Apostle, *Rom.* 3. 19. *Now we know that what things soever the Law saith, it saith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God*, or be subject to the judgment of God, not having a word to object, why sentence should not be executed, because they have Transgressed.

What it was that manifested to *Adam* and *Judas* their transgression.

This light was that which manifested to *Adam* his Transgression, convinced him of his guilt, tormented him with fear, and made him hide himself from the presence of the Lord, *Gen* 3. 10. *I heard thy voice in the Garden, and was afraid, because I was naked, and I hid my self.* And as it was then, so it hath been ever since, and will be still, that if any man transgress that Rule, and Law that is written in the heart of every natural man, there is a light set up in his conscience which will accuse him, be a witness against him, torment him, and condemn him, according to that testimony before mentioned, *Rom.* 2. 15. and 1 *Joh.* 3. 20. this manifested to *Judas* his sin, and caused him to bring again the money, and confess he had sinned.

And more then this is not needfull by way of Answer to *H. W.* or any other person, demanding where that witness is that doth condemn, and what that was which caused *Judas* to bring again the money, and to confess that he had sinned, in that he had betrayed the innocent blood.

4. To feel after God as Creator.

Fourthly, There is yet a further use of this light, common to all men, it doth not onely make manifest, direct and convince, but is able also to know much of God as a Creator, and Lawgiver, at least his eternal power and God-head, by the Works of the Creation which are seen, *Rom.* 1. 19, 20. and to feel, and seek after him, as such, *Acts* 17. 27, 28. *That they should seek the Lord, if happily they might feel after him, and find him, though he be not farr from every one of us, for in him we live, move, and have our being, &c.*

Thus for the light in all men, or common to all men good and bad, Believers and Infidels, may go and serve for the fore-mentioned excellent uses, even since by transgression man fell from his created integrity, the sum whereof is briefly this:

The sum of that which the

Every man hath a light springing up with him in his natural birth, whereby he is enabled to see himself quite thorow, and to

know

know all his own inward motions, and outward actions, and to look upon things that are made without; and upon a Law of works within, written in his heart, and thereby to know something of his Creator, and of his own duty, what is right to be done; and not only so, but by reflecting upon that Law, he may see the regularity, or irregularity of his own actions, and according to their conformity or non-conformity thereto, may have peace, (a Legal-peace) or trouble in his conscience, and this it may do where Christ as the *way*, the *truth*, and the *life*, is not so much as heard of; Thus it was with *Adam*, the light, and Law within him first convinceth him of sin, troubles, and torments him so, that he runs to hide himself from the presence of God, *Gen* 3. 10. *I was afraid, and hid myself*, before the promise of grace was held forth in the seed of the woman, *ver.* 15.

Light in every man since the fall can do.

And thus having declared how much is to be acknowledged concerning the light within common to all men, whereby it evidently appears to be a great, an excellent, and in many respects a very necessary light; I proceed to speak of the second branch, namely,

The Light in every man is a great, an excellent, and necessary Light.

What the remaining Light in every man can do.

2. What it cannot do since the fall.

But first by the way, it ought to be remembred, that the Light whereof we speak, (whether we respect the Candle-light of mans spirit, or the light of the Law written in his heart) is a natural Light, that is, a light that is in the nature of all men; for though it be true, that if this Light be considered abstractly, and apart, or with respect to its Author, and efficient cause, the Father of Lights and Spirits, it is Spiritual; in which sence not only the Law as the Apostle speaks, *Rom.* 7. 14. but all Light whatsoever may be called Spiritual; yet when this Light is considered as united to its subject, and by the Law of Creation, according to the good pleasure of the Creator, put into the nature of man, for the enabling him as a man to perform that obedience which God requires of him, for his own glory; thus it is a natural light, or a light flowing from the principles of nature, without which (as was said before) there could not be a man; so that as there is a natural man, (1 *Cor.* 2. 14.) a natural mind, a natural understanding, a natural conscience, so is there a natural Light in man.

It is a natural Light, *Per se*, & *sensu diviso*

Subjective, or *sensu Composito*.

This is evident from the Apoſtles words *Rom.* 2. 14. *For when the Gentiles* (that is converted Gentiles) *Which have not the Law, do by nature the things contained in the Law, theſe having not the Law, are a Law to themſelves.* Mark here, they do the things contained in the Law, but how? The Apoſtle anſwers, (φύσει) by nature, that is, by the Light of nature, or by natural internal Light, there being no other inward guide, but Light; ſo when the Apoſtle ſaith, 1 *Cor.* 11. 14. *Doth not nature it ſelf teach? &c.* It muſt be underſtood of inward Light, which is natural; and it remains, that I ſhew what this Light cannot do.

In what reſpects the light within every man is inſufficient.

Notwithſtanding this Light of Nature, remaining in man ſince the fall, be an excellent Light, and very uſeful, as hath been ſaid, yet in ſeveral reſpects it is ſo deficient, and uſeleſs, even in thoſe things that concern his everlaſting happineſs, that unleſs the help of a greater Light be given in for his relief, he will periſh everlaſtingly.

1. It cannot bring any man to life.

For firſt, it is utterly unable to bring any man to life that doth moſt exactly obey, and follow it; its true, the Law which is a Light in a natural mans heart, was ordained to life, that is, to be a Rule, which if man had obeyed, he ſhould have had life as a juſt and equal reward of his obedience, according to that of the Apoſtle, Rom. 7. 10. *The Commandment which was ordained to life,* &c. and Rom. 4. 4. *Now to him that Worketh, is the reward not reckoned of Grace, but of Debt.* And this was the Tenor of the Law, *Do, and Live,* as the Scripture teſtifies, *Rom.* 10 5. *For Moſes deſcribeth the Righteouſneſs which is of the Law, that the man which doth thoſe things, ſhall live by them*: But when ſin entred into the world by *Adam*, and death by ſin, and ſo paſſed upon all men, for that all have ſinned in him, according to Rom. 5. 12. *Wherefore as by one man, ſin entred into the world, and death by ſin, and ſo death paſſed upon all men,* [ἐφ' ᾧ πάντες ἥμαρτον] in whom all have ſinned.

The tenor of the Law of Works.

Now I ſay, *Adam* is driven out of paradice, and a flaming ſword that turns every way, guards the way of the Tree of Life, that neither he, nor any of his poſterity (over whom death reigned, though they had not ſinned after the ſimilitude of *Adams* tranſgreſſion, *Rom.* 5 14.) could enter into the Life by the

the Gate of Doing or Working, as the Apostle teacheth, *Rom.* 3. 20 *Therefore by the deeds of the Law there shall no Flesh be Justified in his sight*; for now all being under sin, *Rom.* 3. 9. and subject to the Judgment of God, *Rom.* 3. 19. The Law can only make known the transgression to the sinner, *Rom.* 3. 20. for by the Law is the knowledg of sin, but cannot offer the least Help, Grace Mercy, Compassion, or Life, it wounds him, and leaves him, but pours in neither Oyle nor Wine, that's the work of Jesus Christ the good *Samaritan*, by whom comes grace and truth *John* 1. 17. it knows nothing but pure Justice, can speak nothing but Wrath, and the curse to the Offender, according to that, Rom 4 15. *Because the Law worketh wrath*, and Gal. 3. 10. *Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.* Nay, though *Adam* after the first transgression had turned, or any of his posterity should turn to the Candle-light of their own spirit within them, and by the help thereof to the Light of the Law written in their hearts, and should most exactly obey it as their Rule, and never offend it more, which nevertheless since the fall it is impossible for any man to do; yet so weak is the Law, that it could not give them life, as the holy Spirit testifieth, Gal. 3. 21. *If there had been a Law given which could have given life, verily righteousness should have been by the Law.* And Gal. 2. 21. *If righteousness come by the Law, then is Christ dead in vain.* I say, such is the weakness of the Law, that it cannot give life, not in respect of it self, (for it is Holy, Just and Good, *Rom.* 7 12. and able to give life to the doers of it) but in respect of its subjects, who through the weakness of the flesh, cannot fulfil it, Rom. 8. 3. *For what the Law could not do in that it was weak through the flesh, God sending his own Son in the likness of sinful flesh, and for sin, condemned sin in the flesh.*

Secondly, As the Light of which we speak, cannot give, nor lead to life, so it knows not, nor can make any discovery of the Redeemer, who only can give life; it is not acquainted with the precious Gospel-Mistery hid in God, it knows nothing of the good pleasure and purpose of Grace in God to restore faln man to life, and communion with himself by Jesus Christ. 2. It cannot discover the Redeemer, it knows nothing of the Gospel Mystery.

For the clearing whereof, let it be observed, That the Scripture doth abundantly testifie,

1. That God purposed in himself from Eternity to restore man

to

VVhich is cleared in several particulars.

to life by Jesus Christ, and no other way (who therefore is most rightly called the repairer of the breach, the restorer of paths to dwell in, *Isa.* 58. 12. and the restorer of life, *Ruth* 4. 15.) And

2. That Christ only can give a new life; and 3. That he onely is the way to the Father, as may be seen in these few instances Ephes. 1. 4. *According as he hath chosen us in him before the foundation of the World*---5. *Having predestinated us unto the Adoption of Children by Jesus Christ unto himself, according to the good pleasure of his will.* Chapter 3. 11. *According to the Eternal Purpose which he purposed in Christ Jesus our Lord.* That Christ onely can give life, see 1 Cor. 15. 45. *And so it is written, The first man* Adam *was made a living soul, the last* Adam *was made a quickning spirit.* John 10. 20. *I am come, that they might have life, and that they might have it more abundantly*, Verse 28. *I give unto them Eternal life.* John 6. 57. *He that eateth me, even he shall live by me.* 1 John 5. 12. *He that hath the Son, hath life*, &c. And he also is the new and living way to the Father, Heb. 10. 19, 20. *Having therefore Brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh. None knows the Father but the Son, and he to whomsoever the Son will reveal him.* Math. 11. 27. Nor can any come to the Father, but through this new, and living way. There's no other entrance into the Paradise of God, and to the Tree of Life, but only by Jesus Christ, *Rev.* 2. 7. And therefore such Teachers as (excluding the Mediator) do affirm, That as *Adam* fell from God by departing from the light within him, even so is he recovered and restored by returning and yielding obedience to that Light within; do lead people from Christ Jesus the true way, to the Law, that old deadly Gate, through which it is impossible for any of the sons of *Adam* to enter and live, They that would lead men unto God by a perfection of obedience in themselves, and not by Faith in a Crucified Christ, as the onely way into the holiest, instead of bringing them into Heaven, to life, and peace with God, do shut up the Kingdom against them: no man by the endeavours of the highest perfection of Reason, or natural speculations of the Divinity, will ever finde accesse to God upon a Mercy-seat, until he come to acknowledge the flesh, or dead body of Christ

to

to be the onely way consecrated and prepared for him; *Heb.* 10. 19, 20.

2. That the light that is in every man knows not this Mystery of Christ; nor is able to make any discovery of it, as is evident from *Eph.* 3. 9. where the holy Spirit testifies, That it hath been hid in God from the beginning of the World: *And to make all men see what is the fellowship of the Mysterie which from the beginning of the World hath been hid in God, who Created all things by Jesus Christ, to the intent that now unto Principalities, and Powers in Heavenly places, might be known by the Church the manifold Wisdom of God.*

Mark here, it was hid from the beginning of the World; so that neither all the light in *Adam* in his Innocency, nor in the holy Angels, knew it, how much less could the Candle-light of mans spirit since the Fall, by any forde remaining in it, enter into this great secret? Doth not Christ himself tell us plainly, That these things are hid from the wise? Matth. 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and the prudent, and hast revealed them unto Babes.* And doth not *Paul* say when he preached the Gospel, That he spake the Wisdom of God in a Mysterie, which none of the Princes of this World knew, 1 *Corinth.* 2. 7, 8. *But we speak the Wisdom of God in a Mystery, even the hidden Mystery which God ordained before the World to our glory, which none of the Princes of this World knew; for had they known it, they would not have crucified the Lord of glory?* And doth not the same *Paul*, who was a learned man, brought up at the feet of *Gamaliel*, and instructed according to the perfect manner of the Law, *Acts* 22. 3. And as touching the Righteousnesse thereof, blameless, *Phil* 3. 6. plainly declare, that before his Conversion (notwithstanding all his light, and Learning, and all his care to follow that Light to the utmost, for he had lived in all good Conscience before God untill that day; *Acts* 23. 1.) he was ignorant of these things, and utterly unable with all his natural, and acquired parts, to come to the knowledge of them: Why else (if it was not so) did he so violently persecute the Saints, as appears at large in *Acts* 8. 3. and 9. 1. and 22. 5, 9, 19, 20. — and 26. 10, 11. And how else could he think with himself, That he ought to

do many things contrary to the name of Jesus of *Nazareth*, *Acts* 26. 9. And kick against the Pricks, and persecute the Lord Jesus, ver. 14, 15. But that the Light within (which he was faithfull to) was unable to make known unto him the true Jesus, and that it was so, he himself doth yet further declare in those words, *Who art thou Lord?* *Acts* 26. 15. and in 1 *Tim.* 1. 13. where he confesseth he had been a Blasphemer, a Persecutor, and injurious, yet had obtained mercy, because he did it ignorantly in unbelief.

3. It knows not the law of faith.

Thirdly, As the Light in every man knows not the Redeemer, who according to Gods Eternal Purpose, is the Author of Eternal Salvation to all them that obey him, *Heb.* 5. 9. So it is altogether unable to discover the way and means whereby the Redeemer, and with him life, and happiness is to be received and enjoyed, that is, it knows nothing of the Law of Faith mentioned by the Apostle, *Rom.* 3. 27. The tenor whereof is this, That whosoever believeth in Jesus Christ, shall not perish but have everlasting life, according to *John* 3. 15, 16 *For God so loved the world, that he gave his onely begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* The knowledge of this Law sprung not up with Mankinde in nature, it was not written in the heart of natural man as a thing just and equall. *Adam*'s light onely shewed him what was just to be done, and when he had sinned, convinced him, and passed sentence upon him, and there left him in his misery, not affording any direction or help for his recovery, which made him fear, and hide himself, *Gen.* 3. 10.

The tenor of the Law of Faith.

Then was the great Fountain of free Grace opened, and by the occasion of the transgression, and misery of man, this Law of Faith was added, and founded upon Christ in that Gracious Promise, *Gen* 3. 15. *The Seed of the Woman shall break the head of the Serpent*; this Law is not natural, but supernatural, not springing up together with man, as that of Works; but added to shew the exceeding Riches of the Grace of God, in his kindness to poor sinners through Jesus Christ *Eph.* 2. 7. which is as farr above the reach of a natural man to know, as the Heavens are above the Earth, yea as the thoughts of God are above the thoughts of men, *Though vain man would be wise, yet he is born like a wilde Asses Colt*; *Job* 11. 12. it's above the reach of his Reason, to conceive

The law of Faith is not natural but supernatural.

how

ow Faith in a crucified Christ, should be the way to save a sin-
er; and hence it is, that the preaching of a Christ crucified, for
he obedience of Faith, is to the *Greeks* foolishness, 1 *Cor.* 1. 23.
e is not able by all his Candle light, to discover this Mysterie
f the hidden Wisdom of God, according to that Divine Testi-
ony, 1 *Cor.* 2. 9. 14. *Eye hath not seen, nor Ear heard, neither*
ave entred into the heart of man, the things which God hath prepa-
ed for them that love him; but the natural man receiveth not the things
f the Spirit of God, for they are foolishness unto him; neither can he
now them, because they are Spiritually discerned; the truth hereof
will yet further appear, by considering that Querie, *Acts* 2. 37.
Men and brethren, what shall we do? and that of the Gaoler, *Acts*
6. 30. *Sirs, what must I do to be saved*; which do clearly argue,
hat these men now prict in their hearts, and wounded in
heir consciences, had no sufficient light, nor understanding, to
irect themselves to a remedy, and therefore they ask, What shall
e do.

4. It cannot convince a man that his not believing in Christ is a sin.

And as this light cannot discover the Law of Faith, so it can-
ot convince any man, that his not believing in Christ is a sin;
his is the proper work of the Spirit, the Comforter, as the
Scripture testifies, *John* 16. 7, 8, 9. *Nevertheless I tell you the truth,*
it is expedient that I go away, for if I go not away, the Comforter
will not come unto you, but if I depart, I will send him unto you, and
when he is come, he will reprove (or convince) *the world of sin, and of*
righteousnesse, and of judgement; of sin, because they believe not in
me, &c.

What light it is that can discover these great Mysteries.

In as much then as it is clearly manifest, that the natural man
with all his light, is unable to reach these great Mysteries, this
gives occasion to speak somewhat briefly of that light which can
reveal, and make them manifest, which will be found to be a
light, as far exceeding the light of the natural man in glory, as
the ministration of the Gospell exceeds the ministration of the
Law in glory: 2 *Cor.* 3. 11. *For if that which is done away be*
glorious, how much more that which remaineth is glorious? As the
things discovered, to wit, the glorious Gospell of Christ, the
knowledge of the glory (that is the goodness and mercy) of
God in the face of Jesus Christ, 2 *Cor.* 4. 6. are more glorious,
so is the light discovering them, hence it is called the marvellous

It is the light of Christ Jesus as Mediator, which irradiates the soul with the knowledge of Gospel Mysteries.

Light of God, 1 *Pet.* 2. 9. and it is no other than the Light of Christ Jesus as Mediator between God and man, 1 *Tim.* 2. 5. which doth irradiate the soul of man with the knowledge of these great Mysteries, agreeable to that of the Psalmist, *Psal.* 36. 9. *In thy Light we shall see light*: He is given to be a Light of the Gentiles, *Acts* 13. 47. He only being in the Bosome of the Father, can reveal him, according as himself doth witness; *Matth.* 11. 27. *Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him*, Joh. 1. 18. *No man hath seen God at any time, the onely begotten Son which is in the Bosome of the Father, he hath declared him.*

The invisible and inaccessable God coming down in the man Christ Jesus, which is the great Mystery of godliness, God manifest in the flesh, 1 *Tim.* 3. 16. makes all the glory of his goodness and mercy to appear in the Face of Jesus Christ: as he said to *Moses*, *Exod.* 33. 19. *I will make all my goodness to pass before thee*; hence he is said to be the brightness of his glory, *Heb.* 1. 3. Now as Christ is the shining forth of the Fathers glory, so it is he only, that shines in our hearts of all that believe on him, the light of the knowledge of the glory of God; as in the first creation God made all things by the Word, so in the new creation, or new creature, all things are wrought by the Word made flesh, who is the one Mediator between God and man, 1 *Tim.* 2. 5. and the great Agent by which Christ works, is his holy Spirit, that Spirit which the World never saw, nor can receive, *John* 14. 17. By this Spirit sent forth he doth reveal the Mysterious things of the Gospell, even the hidden Wisdom of God concerning Christ and the new creature, which was not written in the heart of man, nor could be known by the wisdom of this World, as it is evident in 1 *Cor.* 2. 9, 10, 11, 12. *Eye hath not seen, nor Ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God; even so the things of God knoweth no man, but the Spirit of God: Now we have received not the spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God*, thus the same Apostle saith, that his knowledge in the Mysterie of Christ, was revealed unto him by the Spirit, *Eph.* 3. 4, 5. Christ doth no other way inlighten the

The great Agent by which Christ works, is his Spirit.

eye

eye of the understanding, but by his Spirit: *Eph.* 1. 17. *That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation in the knowledge of him, the eyes of your understanding being inlightened, &c.*

This is that Spirit that teacheth all things, *John* 14. 26. that guides into all truth, *John* 16. 13.

And because none but new creatures can receive this new light, according to *Joh.* 3. 3. *Except a man be born again, he cannot see the Kingdom of God*, therefore this light is to all that have it, the Light of life, *Joh.* 8.12. *He that followeth me, shall not walk in darkness, but shall have the Light of life*; the same Spirit that inlightens, doth regenerate and renew, *Tit.* 3.5. *According to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost*, and so not every man that comes into the world, but he that is born of the Spirit, *Jo.* 3.5. and made a new creature, 2 *Cor.* 5.17 (according to that Gospel-promise, *Ezek.* 36 26. *A new heart will I give you, and a new spirit will I put within you*) is inlightned with the marvellous Light of Christ.

None partakers of this Light, but new Creatures.

By this Spirit also doth he write this new Law of Faith in their hearts, called *the Law of the Spirit of life which is in Christ Jesus, Rom.* 8.2. according to that of the Apostle, *Heb.* 8.10. *I will put my Laws in their minds, and write them in their hearts*: where he speaks not of the Law of Works, which is writ in the natural mans heart, but of the Laws of the new Covenant, which the Apostle is there treating of, and which God would put into their hearts, who were in Covenant with him, and whose sins and iniquities he will remember no more. Neither doth he only give a new life, a new light, a renewed spirit, and write his Laws in their hearts by his Spirit; but (that he may cause them to walk in his ways, *Ezek* 26,27. and that they may have help in themselves *Job* 6. 13.) he gives the Spirit himself to dwell in their hearts, as the same Scripture (*Ez.* 26.27.) testifies: *And I will put my Spirit within you*. So *Gal.* 4. 6. *And because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father*: and so they become one spirit with the Lord, 1 *Cor.* 6. 17. *He that is joyned to the Lord is one spirit.* And this is that witness that every believer hath in himself, 1 *Joh.* 5.10. *He that believeth on the Son of God, hath the witness in himself*; a witness that he is the childe of God, *Rom* 8. 16. *The Spirit it self beareth witness with our spirits, that we are the children of God.* And while he looks

The law of Faith is written in the heart of a new creature.

The Spirit himself dwels in the heart of a new creature.

The Spirit is that witness that every believer hath in himself.

as, and believes on a Christ without him, as having done all in his own person for him, according to *Rom.* 4. 25. *Who was delivered for our offences, and raised again for our Justification.* Rom. 8. 3. *For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh.* Heb. 9. 26. *And now in the end of the world hath he appeared to put away sin by the sacrifice of himself.* And Heb. 10. 12. *But this man after he had once offered sacrifice for sins for ever, sat down on the Right Hand of God.* He also knows and hath a witnesse in himself, that Christ dwels in his heart, *Eph.* 3. 17. and lives in him, as *Paul* witnessed, *Gal.* 2. 20. *Nevertheless I live, yet not I, but Christ liveth in me.* And he is the habitation of God through the Spirit. *Eph.* 2. 27. *In whom ye are builded for an habitation of God through the Spirit.* 1 John 3. 24. *We know that he abideth in us by the Spirit which he hath given us.*

What the great mistake of this people is.

From that which hath been said, it doth plainly appear, that the mistake of this people is very gross, who call the light in every man Christ, and worship it as the Redeemer, and the Lord that bought them; whereas indeed (as hath been cleared) this light in every man is but the spirit of a man, and the law written in his heart, from the terrour and condemnation whereof the Lord Jesus came to deliver.

To worship the light in every man as the Redeemer, is to worship an Idol.

It also appears, that to worship this light as the Redeemer, is to worship an imaginary and fictitious Christ, and indeed an Idol, and in effect to deny the person of the True Jesus, who is *Emmanuel*, God and man in Union, who in his own person without us, not in ours, hath by one offering, once for ever, wrought eternal redemption for us, Heb. 9. 12. *By his own blood, he entred in once into the holy place, having obtained eternal redemption for us*; and is the alone object of Faith: yea hence it will follow, that whosoever affirmeth (as this people do) that the light in every man is Christ, is a deceiver, and an Antichrist, such as the Apostle speaks of, 2 Joh. 7. *For many deceivers are entred into the World, who confess not that Jesus Christ is come into the flesh. This is a deceiver and an Antichrist*, whom the Saints are forbidden to receive into their house, or to bid them God speed, Verse 10. *Receive him not into your house, neither bid him God speed.*

Christ is the object of faith.

Who is a deceiver and an Antichrist.

But of these and other useful Inferences, more fully after the answering of an Objection or two, wherein all their seeming

ſtrength lies, and whereon their greateſt confidence is built:

Againſt that which I have ſaid, there is nothing more frequently urged then that one Scripture, Joh. 1. 9. *That was the true light which lighteth every man that cometh into the world*. This Scripture they accounts to be an invinſible proof of their fundamental Aſſertion; which in their words and writings is thus held forth; this light is Chriſt, God, the Lord God, and the Lamb, the object of faith; and this true light which is Chriſt, lightens not ſome, but every man coming into the world; And therefore it muſt needs be ſaving. And that this light can be meant of no other then of Chriſt, they further alledge, *Joh.* 8. 12, 35, 36. where it is plainly expreſt, that Chriſt is the light of the world.

An Objection from *Joh.* 1. 9. anſwered.

Becauſe I obſerve that that ſubtil Adverſary *Satan* doth get the greateſt advantage againſt many weak and unſtable ſouls, through their miſunderſtanding and wreſting of theſe Scriptures in the mean while being ignorant of his devices; I ſhall indeavour, according to my meaſure, to declare the minde of Chriſt in them that if it be the will of the Lord, ſuch as are taken captive by him, may eſcape out of his ſnares.

When it is ſaid, that *that was the true light which lighteth every man that comes into the world*; two things muſt be conſidered.

(1) Who this True Light is.

(2) How he lighteth every man that comes into the world.

Two things to be conſidered concerning the true light.

For the firſt, the Scriptures do witneſs, that this true light is the *Word God*, by whom the world was made: for as it is ſaid, *John* 1. 1. *In the beginning was the Word, and the word was with God, and the word was God*; So that which is ſpoken of in the 2, 3, 4, 5, 7, 8, 9, 10. verſes following is to be referred to the *Word God* the Creator of all things, and not to the Word, as the Word is made Fleſh, as ver. 14. or as the Word is God manifeſt in the Fleſh, as, 1 *Tim.* 3. 16. or as the Word is in union with the humane Nature, according to his name *Emanuel*, *Matth.* 1, 23. Let the impertial and unprejudiced Reader conſider what is ſaid in every verſe, and I doubt not but he will finde it according to the report given, as in the 2 verſe, it is ſaid, *The ſame was in the beginning*, that is, the ſame *Word God*, diſtinct from the humanity; and ſo it is in the verſe following. As in the 3 v. *All things were made by him*; that is, by the *Word God*, in the 4 v. *In him was life, and the life was the light of men*: That is, *God the Word*, the Creator, who gives Life, and

The true light is the Word God the Creator

Not as ἀνθρωπος.

Light

light to all men, according to that *Act.* 17. 28, 29. *In him we live, move, and have our being*; and *we are all his off-spring*, in the 5 verse, *And the light shineth in darkness, and the darkness comprehended it not*: That is, *The Word God*, as it is explained in the 10. verse, *He was in the world, and the world was made by him, and the world knew him not.* Through the Word the Creator shined as light in the world, and was not far from every one of us, as the Apostle speaks, *Act.* 17. 27. and had set up a Candle in them, whereby the eternal power and Godhead might be known by the things that were made; yet such was the darkness of men, that they did not comprehend and acknowledg him.

In the 7. and 8. verses it's said, *John was sent to bear witness of that light*, that is, of the *Word God*, to wit, that God the Word was come to manifest himself in the flesh; he bare witness, that the light which was in the world, and by whom the world was made, and whom the world knew not, was now come to appear in the flesh. It's true that *John* also bare witness of Christ in both natures; as when *the Word was made flesh*, verse 14 it's said in the 15. verse, *John* bare witness of him: and afterward, when he saw Jesus coming unto him, he saith, *Behold the Lamb of God, which taketh away the sins of the world*, verse 29. Where he speaks of him as the Word made flesh, and Tabernacled amongst us: But in the verses before mentioned, he only asserts, and proves his Divinity. In like manner are we to understand the 9 verse, *That was the true light*, that is, the *Word God*, the Creator and former of all things, *Isa.* 40. 28. was (to wit, in the beginning, for thither the Verb in the Original in every verse, doth carry us) the true light; not a borrowed, or derived light, but the fountain and original of all light; according to that Scripture, 1 *Joh.* 1. 5. *God is light, and in him is no darkness at all.* This I say is proper to the Creator, who is the fountain of Life, and Light to all beings according to their capacities; whereas Christ as Mediator, derives Light from the Father, as he doth Life, and Subsistance, as he himself doth witness, *Joh.* 6. 57. *I live by the Father*, &c. And thus we see who this true light is, *Viz. The Word God.* And hence it may be that the word Christ is not once named in any of the first 9 Verses of the first of *Johns*, but only the Word.

How the true light lighteneth every man that cometh into the World,

2. How doth he lighten every man that cometh into the World? *The Word God*, or God the Word, as Creator of all things, doth

lighten

lighten every man that cometh into the world, by setting up in every man a Spirit, by which he lives; which is called the Candle of the Lord, *Prov.* 20. 27. and by writing a Law in his heart, of which Spirit and Law I have spoken before.

This is a true and faithful account of the Light that Lightens every man.

But doth not Christ say expressly, *Joh.* 8. 12. *I am the light of the World?* and is not the Word, and the true light of whom *John* bare witness, Christ? 2. Object.

That the true Light that lighteth every man that cometh into the World, is the Word, as such, I have already proved. And further I say, according to *Joh.* 1. 14. *That the Word was made flesh*, and tabernacled amongst men, and they beheld his glory, the glory as of the onely begotten of the Father: and being imbodied in flesh, he is thenceforth, and so considered, called Christ the Lord, or the Lords Christ, *Luke* 2. 11. 26. *For unto us is born this day in the City of* David a *Saviour, which is Christ the Lord. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lords Christ.* And no otherwise doth he bear that name, but as he is the Word made flesh, to be seen and believed on: it is not the Word alone, nor the flesh alone, but the Word and flesh in union, that is called Christ, *Joh* 1. 41. *We have found the Messias, which is being interpreted, the Christ*; And is a light to lighten the Gentiles, *Luke* 2. 26. 32. *And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ: A light to lighten the Gentiles, and the Glory of thy People* Israel. Till then, there was no such thing as a Christ, or a light to the Gentiles, but only in a promise. *Answ.* The word made flesh is only called Christ.

The Word being thus made flesh, manifested and seen, 1 *Joh.* 1. 2. *brought life and immortality to light through the Gospel, by his appearing*, 2 Tim. 1. 9, 10. *Who hath saved us, and called us with an holy calling not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel.* Now that purpose of grace, and love, (which was in the Fathers bosome before the world began, which was promised, *Gen.* 3. 15. *The seed of the woman shall break the head of the serpent*; and from that time believed, and expected by all the faithful) appears by this manifestation of God in the flesh, *Tit.* 2. 11. *For the Grace of God that bringeth salvation* The word made flesh doth only bring life and immortality to light.

to all men hath appeared. And 3. 4. *But after that the kindneſs and love of God our Saviour towards man appeared,* &c.

The word made fleſh doth onely lighten ſavingly thoſe that believe on him.

And thus is Chriſt ſaid to come a light into the world, not to lighten every man that comes into the world, but onely thoſe that believe on him, according to that teſtimony, *Joh.* 12. 46. *I am come a light into the World, that whoſoever believeth on me ſhould not abide in darkneſs.* This alſo is that light mentioned *Joh* 3. 19. *And this is the condemnation, that light is come into the world, and men loved darkneſs rather then light.* And *Joh.* 8. 12. *I am the light of the world,* &c.

The word made fleſh is given for a Covenant.

This Word made fleſh is he that was promiſed to be a covenant to the people, and a light to the Gentiles, *Iſai.* 42. 1, 6, 7. *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth; I have put my Spirit upon him, he ſhall bring forth judgment to the Gentiles. I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blinde eyes,* &c. Who brings into the world a life and light far exceeding that light, and life that was ſet up in every man that comes into the world by the Word the Creator: which more excellent life, and light brought in by the Son, none receive but ſuch only as receive the Son, *Joh.* 1. 12. and are born again, *Joh.* 3 3. 1 *Joh.* 5. 12. *He that hath the Son, hath life; and he that hath not the Son, hath not life.* He alſo that hath the Son hath light, *Eph.* 5. 14. But till a man be born again, he cannot ſee the kingdom of God, *Joh.* 3. 3. nor perceive the things of the Spirit, 1 *Cor.* 2. 14. *But the natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned:* but is dead in treſpaſſes and ſins, *Eph.* 2. 1, 5. and darkneſs, as to this new life, and Chriſt, *Eph.* 5. 8.

The light given by the word made fleſh, is far more excellent then the light ſet up in every man, by the word the Creator

The miſunderſtanding of *Joh.* 1. 9. is from a neglect of a diſtinct conſideration of the Word, and the word made fleſh.

The neglect of this diſtinction of the Word, and the Word made fleſh, (which is ſo plainly ſet down in the Scripture, as hath been ſhewed) and of the properties belonging to either of them, is the ground of the great miſtake of many, who not conſidering what is teſtified of the Word as Creator, do confound that light which is ſet up by him as ſuch, in every man, with that light which he gives as he is the Word made fleſh.

And thence do call that light *Chriſt*, and ſo ſaving, which is but the ſpirit of a man, and the law written in his heart, ſpringing up with his nature in the Creation; and therefore can neither be Chriſt, nor ſaving, as hath been already proved.

That there ought to be care thus to diſtinguiſh, it will be made

further evident by considering these following particulars.

The necessity of the forementioned distinction cleared in three particulars.

1. That Christ is the onely Mediator between God and man, as the Scripture testifies, 1 *Tim.* 2. 5. *For there is one God, and one mediator between God and man, the man Christ Jesus.*

2. That in Christ there are two whole, perfect and distinct natures, the Godhead and the Manhood, inseparably joyned together in one person; which is an Article of Faith to which the Scripture give full testimony, as may be seen in these few instances: *Luke* 1. 35. *And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.* Col. 2. 9. *For in him dwelleth all the fulness of the Godhead bodily.* Gal. 4. 4. *But when the fulness of time was come, God sent forth his Son made of a woman, made under the Law.* 1 Tim. 3. 16. *And without controversie great is the mystery of godliness, God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory,* Rom 1. 3, 4. — *Concerning his Son Jesus Christ our Lord, who was made of the seed of* David *according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.*

3. That Christ is often mentioned where the two natures, inseparably joyned together in his person, are distinctly spoken of; that is, the matter may respect, and be applicable to the properties of one nature, and not of the other: as when he saith, *I and my Father are one,* Joh. 10. 30. he speaks of his divine nature; but when he saith in the same Chapter, Verse 15: *I lay down my life for the Sheep,* he hath respect to his humane nature. As he is God, he is equal with the Father, as he is man, he layeth down his life for the sheep: and yet one and the same Christ, who is God and man, speaks in both places. This is also evident in *Phil.* 2. 6, 7, 8. In like manner when Christ saith, *I am the root and off-spring of* David, *Rev.* 22. 16. he speaks distinctly of both natures: he is the root of *David*, as he is God; the off-spring of *David*, as he is man. So when it is said of the Son, *Heb.* 1. 2. *That the world was made by him;* and in the next verse, *that by himself he purged our sin:* we must distinguish, and say, The world was made by him as God, and he purged away sin as Mediatour by the sacrifice of himself, *Heb.* 9. 26. and 10. 12. *This man, after he had offered one sacrifie for sin for ever.* Thus rightly to distinguish the Natures of Christ, is not to divide the Father from the Son, nor the Son from himself; but to give to either nature that which properly

under a distinct consideration, belongs to it; and to both in union, that which belongs to both. Without which, the works of the Creator and Mediator, which are manifestly distinct, would be confounded. As in the matter under debate, concerning the Word, and the Word made flesh; the Word is God the Creator, the Word made flesh is the Mediator. The Creator sets up a light in every man; the Mediator gives a greater light, but, to such only as believe on him, *Joh.* 12. 46.

Thus having answered their Objections, though I question not but a judicious Reader, who hath taken a survey of their Principles, and shall seriously consider what I have hitherto asserted & proved concerning the light in all men, will easily discern both the unsoundness, and absurdity of their Opinions, and the peril and danger of the consequences necessarily flowing therefrom: Yet in faithfulness to Jesus Christ and for their sakes (whether Quakers or others) who either through weakness of judgment, or want of due consideration, have not taken sufficient notice of the dangerous tendencie of their Tenents, especially of their Foundamental Opinion hitherto opposed; I shall endeavour in a few Inferences from the premises, to shew how injurious it is to the true Jesus, who is *Immanuel*, the Word made flesh, God and man in union; and how pernicious and destructive such a sandy foundation will prove to precious souls.

The opinion of this people is many ways injurious to Jesus Christ and pernicious to the souls of Men.

1. It denies the great mistery of Godliness.

And first, it is evident that this Opinion is guilty of denying the great mystery of godliness, which, as the Apostle affirms, 1 *Tim.* 3. 16. is, *God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* In which words the Apostle tells us, that the true Christ (for of him he speaks) Is God manifest in the flesh; and that this God-man was justified in the spirit, and assumed into glory: and also saith, that this God-man was seen of Angels, preached unto the Gentiles, and believed on in the world. But this people (as the Spirit speaketh expressly some should do in the later times, 1 *Tim.* 4. 1.) do revolt, or depart from the faith of this great mystery; affirming, that the light that is in every man is Christ, the Redeemer. And if so, where then is the person of Christ? where is God manifest in the flesh? This is denyed in their saying, that the light without the flesh is the true Christ; as also is the assumption of this God-man to the throne of Glory.

And the Lord that bought them.

In like manner do they, who hold this opinion, deny the Lord that bought them, according to that prophesie of the latter times, 2 *Pet.* 2. 1. For the Lord that bought them is no other then God manifest

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in the flesh, who purchased them with his own blood, *Acts* 20. 28. which is contradicted and denyed by this Opinion, which saith, that the light alone is the Redeemer.

Secondly, this Opinion is guilty of setting up a gross, and dangerous Idol; which will appear to any man, who shall impartially consider, and compare this Opinion with the description of an Idol. 2. It sets up an Idol.

An Idol is any thing (besides the true God) that mans imagination feigns to it self to be a God, and to which he ascribes a Deity, whether it be exhibited to the body, or mind: *Exod.* 20. 3. *Thou shalt have no other gods besides me.* 1 *John* 5. 21. *Keep your selves from Idols.* What an Idol is.

Now this people do set up, and call the light that is in every man, God, Christ, the Spirit; which yet is not God, nor Christ, nor the Spirit, as hath been proved: Therefore they set up an Idol in stead of Christ. And inasmuch as it is light, and a light within, and hath a greater likeness to God than other representations of him have, which are set up in stead of the true light; by so much it is a greater and more dangerous Idol.

The more like any thing is to God, the sooner is man induced to call it God himself: Therefore Satan, who seeketh the possession of Gods Throne, doth more effectually deceive, and draw men to worship him as God, when he appears as an Angel of Light, 2 *Cor.* 11. 14.

Thirdly, admit this Idol, this grand lye, for the Corner-stone, and the whole superstructure will consist of lyes: for, as the Apostle observes, 1 *Tim.* 4. 1. when men have revolted from the faith of the great mystery of godliness, they presently attend to erroneous doctrines, to wit, the doctrines of Dæmons; either to doctrines taught by Dæmons or devils, or to doctrines concerniing devils, (as *Mede* understands the place.) Those are the very Rocks which this people (concerning the faith having made shipwrack) do further run their souls upon. 3. It opens a way to the Doctrine of *Dæmons*, and the worship of the Devil.

For, having set up this Idol (the light that is in every man that comes into the world) as God, and as the Anointing, which is to be attended, and obeyed as their Teacher; they do not only open a way for Satan being transformed as an Angel of Light, to suggest unto them as many lyes, and erroneous doctrines as he pleaseth, (of which I shall name some afterwards) but while they do worship that light as God, they do deifie, and worship Angels.

Fourthly, this Opinion doth necessarily lead all such as own it, and are true unto it, to walk according to the suggestions and motions of 4. It leads men to slight the

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Scripture as a rule, and to walk after their own lusts.

their own minds, without any respect had to the Scripture as a rule: for, as they affirm that the light in all men is Christ, and is the same Anointing both in believers, and unbelievers, so they say, it is a perfect Rule in every mans Conscience, whereby he ought to be guided. Whence it will unavoidably follow, that whosoever shall give up himself to obey, and be guided by this light as a perfect rule, will no longer hold himself obliged to walk after a certain Scriptural rule, but must follow the uncertain motions in his own mind, whether those motions lead to actions good, or evil. And hence it hath come to pass, that some who have followed this guide, have been led to many heady, rash unclean, unjust actions, altogether unwarrantable by the rule of the Scripture of truth. Of such as these the Apostle speaks, 2 *Pet.* 3. 3. where he fore-tels that in the last days there should come such as would scoff at the second personal coming of Christ (as this people do) walking after their own lusts; that is, according to the Greek, *walking after that which is in their own mindes.*

5. It opens a door to great confusion.

Fifthly, Open this as the first door of entrance, (as they do) and it leads into a Babel of confusion and errours.

Their Worship is Idolatry.

No sooner is a man entred in at this deadly gate, but he is in the City *Tohu*, where first (if his eyes be anointed with eye-salve by the true Jesus) he may behold this *Image of Jealousie* (*i e* the light that is in every man that comes into the world) set up and worshiped in prayers and praises; all the honour and attributes due to the true Redeemer alone, being ascribed to it: which is an idolatry so much worse than that of *Jeroboam*, or of the Papists by how much it is more mysterious, and in shew more spiritual, and so less discernable; whence it comes to pass that multitudes are ensnared by it, according to that, 2 *Pet.* 2. 2. *Many shall follow their pernitious wayes.*

* None but Idolaters admitted into the number of their *friends*

The falling down to this Image, is that whereby every particular person is matriculated, or registred into their society of * *Friends*: for, now, and not before (as they say) he hath received the Truth; and notwithstanding many defects, is accepted as a friend.

The manner of their Worship very confused, as it was practised in their Meetings in *Lancaster*

The next thing to be beheld, is a company of worshippers, in great confusion, praying and singing, or teaching and singing; all or many together with loud voices; contrary to 1 *Cor.* 14. 23, 40. *For God is not the Author of confusion, but of peace, as in all the Churches of the Saints. Let all things be done decently and in order.*

The names of their Assemblies, & Members thereof.

If he ask how this company is called, the answer will be, *A Meeting*, not *A Church*; and the particular Members, *Friends*, not *Brethren* and *Sisters*. For though the Apostles and primitive Saints constantly

ſtantly after the Aſſemblies gathered into the fellowſhip of the Goſpel *Churches*, and the particular Members thereof *Brethren* and *Siſters*; yet this people, having ſet up another Jeſus and Goſpel then that which the Apoſtles preached, do alſo caracterize themſelves by new names. Though he cannot finde the name or office of *Paſtor*, *Teacher*, *Elder*, *Deacon*, which Chriſt ſet in his Church, in this company, nor hear the Scriptures read, or alleadged for proof of any of their doctrines, nor ſcarce finde a Bible amongſt them: yet he may hear not onely men, but women-teachers, contrary to 1 *Cor.* 14. 34. *Let your women keep ſilence in the Churches, for it is not permitted unto them to ſpeak*, &c. 1 *Tim.* 2. 11, 12. *Let the woman learn in ſilence with all ſubjection. But I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence.* Teaching lyes in the name of the Lord, and cauſing their weak captivated diſciples to erre by their lyes, as that women *Jezabel* did, *Rev.* 2. 20. *Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezabel, which calleth her ſelf a Propheteſs, to teach, and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed to idols.* As for inſtance in a few particulars: VVho are their Teachers.

Theſe Teachers affirm,

1. That the Scriptures are not the rule of faith, and converſion to walk by; contrary to 2 *Tim* 3. 16 17. *All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: that the man of God may be perfect, thorowly furniſhed unto all good works.* Hence it is that Water baptiſm, the Supper of the Lord, and Cenſures, and other appointments of Chriſt, are rejected by them. VVhat doctrines are taught by them.

2. That the light in every man is Scripture within.

3. That the light in every man is the perfect law of liberty, a perfect rule in every mans Conſcience, where man is guided by it: And that it leads thoſe that are obedient to it, to purity, holineſs, and uprightneſs. Hence they ſay, what they do in obedience to this light, is done in obedience to the Lord, and therein they ſin not. So that though they ſpeak untruths falſly accuſe, perſecute with the tongue, or otherwiſe do acts of injuſtice, &c. yet they will not be brought to acknowledge a fault, becauſe therein they were obedient to their guide, and ſo to the Lord.

4. That the Light within every man is the object of Faith.

5. That it is a common ſufficient Light, that it is Salvation to all that obey it.

6. They teach free will.

7. They

7. They teach and set up an inherent legal righteousness, denying the imputed righteousness of Christ, which was wrought in the person of Christ, without us; without which none can be saved.

8. That Christs fulfilling the Law in us, or the Spirit mortifying, and sanctifying, and so fulfilling the Law in us, is justification.

9. That there is that in the Spiritual man, which being turned into, and followed, can redeem, and make atonement, and that in him the atonement is made: which destroys the atonement made by the blood of Christ.

10. They teach, that there is no coming of Christ but that within, and so deny the Assumption of Christ, God and man, to the throne of glory, and his second coming in his glorified Person; contrary to the Scriptures of truth.

VVhat Books these doctrines are to be found in.

These and many more *Arminian*, *Popish*, and long since profligated Errours, are laid upon the fore-mentioned sandy foundation by the hands of their chief Builders; as may be seen in the Books of *James Naylor*, *George Fox*, *Hubberthorn*, *Deusbury*, *Farnworth*, *Burrows*, *Howgil*, *Parnel*, *Mason*, and others.

Their foundation being raised, their whole building will fall.

But having done with their first, and main Principle, I shall not enlarge upon their *hay*, *wood*, and *stubble*, being assured, that the removing of their foundation will easily bring down their whole building.

This people are objects of pity.

While I am considering and writing these things, I cannot but say, as in the presence of the Lord, I bear a hearty love to their Persons, and am moved with bowels of compassion towards their precious and immortal souls; and that my soul yearns after their recovery, and return to the true Jesus, who is the way, the truth, and the life; and that it is only their abominable Errors that I loath, and have levelled this discourse against.

And having thus born my testimony against that which appears in this people to be against the mystery of Christ crucified, I have no purpose for the future to trouble my self in making replyes to any of their Papers, or Queries; for that I observe a design of *Satan*, moving them to multiply questions, tending rather to strife, than edification; and am warned by the Apostle, to avoid such, 2 *Tim.* 2. 23. *But foolish and unlearned questions avoid, knowing that they do gender strifes.*

A further Debate offered with this people.

Yet inasmuch as they have since our debate, set many Papers upon the door, called often upon me to make good my assertion, and have given me a Paper, wherein they challenge all the sons of *Adam* to discourse with them of this their fundamental Principle; though I be nothing, & know well my insufficiency to such an undertaking, above

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many others: Yet I say, if satisfaction be not received from that which is here writ, I further declare my self willing, and ready (as far it becomes a prisoner) again to debate this point in difference with *Geo. Fox*, or any of his friends, before the high Sheriff, or any other persons in the commission of peace, who can regulate our meeting, if they shall require him, and me, to come forth for that end; not doubting but in the light and strength of Christ, to maintain by Scripture-evidence, what I have already asserted and proved. And further to make it appear, That he, who shall affirm the light in every man to be Christ, is a deceiver, and an Antichrist.

He who teacheth that the light in every man is Christ, is an Antichrist.

And here notwithstanding I have thus freely and faithfully declared my judgement against the deceit of this people, and more especially against that, which is the very Soul and life of all their principles; I cannot let pass, without mentioning some commendable things in them, lest through my silence I should seem to condemn that which I allow.

The reason why the good things in this people are mentioned.

Which that I may more orderly come unto, I shall briefly touch upon the means, or occasion of the great success, which their way hath had in the world; which will administer just ground of Jealousie, that their pleading for those good things (which ought to be owned by all) hath rather proceeded from the Serpentine subtiltie acting principally in their leaders, to cloake & more insensibly to carry on a pernitious design against Christ, then from a true zeal of a godly reformation, for the honour of Christ.

A plea for good things may cloak a design against Christ.

The principle then here opposed, hath had its advantage for acceptance and growth, with great applause of multitudes, from some or all of these means following.

Whence their opinion hath had its advantage.

1. From the ignorance, pride, covetousness, idleness, formality, looseness, corrupt customs, Idolatrous superstitions, and cruelty of Parish-priests, and the generality of their hearers.

2. From the too great formality, legallity and manifold divisions of seperated Congregations.

3. From the open Testimony this people have born against the forementioned evils, together with a greater pretence of spirituality, unity, purity, holiness, righteousness, gravity, zeal, and perfection in them, then did appear in any of the former.

Antichrist doth never oppose Christ more, then when he appears in a mistery most like him: when he comes in the name of Christ, and pretends to be all for Christ, reproving much that is evil, and pleading for many commendable things. Thus our Saviour tells us, many false Christs shall arise, *Matth.* 24. 24. In Sheeps cloathing,

Antichrist most opposeth Christ when he appeareth most like him.

Matth. 7.15. Insomuch that if it were possible, they should deceive the very Elect.

Such hath bin the method of this people:

This hath bin the advantage and method of this people, they have cryed out against the priests and teachers, as hirelings, deceivers, covetous, scandalous, &c. Against their hearers, as an ignorant, superstitious, formal deceived people; every charge having much of truth in it: And the persons thus charged being clothed with guilt, were never able to this day to look this people in the face, who in the mean while crying out, Lo here is Christ, not in the multidude, not in the publique assemblies, not in the common way of worship, but amongst us a seperated people, gathered and called out of the world into a more spiritual way.

What hath rendred persons unable to deal with them.

Upon these fair shews, it is no wonder, that many poor harmless people (either wanting able teachers, or being unacquainted with a Gospel-Church-way, or both, should readily embrace every thing for truth which they speak, who had put to silence all their hireling-teachers and carnal professors.

Whence so many have embraced their false doctrine and way.

This hath bin the very case of this nation, there being in many parts few (except guilty persons) to deal with them, who knew no better way to get the flies off their gauld backs, then to crush them all at once, and with them the good and the evil together; which when many well-meaning people perceived, they magnified these sufferers, and received their doctrine as the oracles of God, and so easily fell into their net, to do Homage to their *new God*. In the mean while these ignorant, loose, and rash priests and people, who thus dealt with them, lost themselves, injured the truth, & gave this people ground to glory over them.

The wrong way that many have taken to suppress their errours.

Whereas the right course to be taken in this case, is to distinguish between good and evil, and what is brought, either in doctrine or manners, that is good, let it be owned, embraced, and cherished, and what is blamed as evil, (if upon tryal it be found evil) let it be put away: thus shall we be in a better capacity to see, and deal with their most secret delusions.

The right way to suppress their errours.

In this method I am willing to joyne issue with the best of this people. Do they bear witness against hireling priests and teachers, against tythes, against superstitious, carnal, formal worship, against swearing, against corrupt worldly customs in any part of our conversation? herein I joyn with them. Are they, at least in shew and pretence, for the power of godliness as well as form, for worshipping in spirit and truth, for justice, for righteousness, sobriety, modesty, gravity, and whatsoever is excellent in life and conversation? all these I

What things are commendable, and to be owned in them.

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allow, and am really for. Yea, whatever they can make appear to be evil, that would I cast off with as much indignation as they, and what further good they can shew, that I have not learned, that would I gladly embrace.

And thus (through the riches of grace) having cast out those beams which dim the eyes of many, I can better discern the motes that lie deep in the bottom of their own eye, and being upon equal ground with them, can tell them all these fair pretences, and high expressions, are found to be a covering too short to hide their nakedness and deceit; as will plainly appear to the unprejudiced Reader in the foregoing discourse. And that while they call others deceivers, they themselves are more subtil deceivers; while they call others merchants of *Babylon*, and charge them for selling Christs words, the Prophets and Apostles words for mony, though as to many the charge may be true, yet they themselves are found in the same guilt; none sell more *Babylonish* ware then they, nor do any put off their merchandise at greater rates then they, as might be instanced in several persons, whom I forbear to mention; nor shall I further enlarge in particulars of this kind, but shall commit the whole matter of this discourse to the serious consideration of all men, and the success of it in their hearts, to be ordered according to the good pleasure of the All-wise-powerful God, whose blessing only can make it prosperous.

How one may come to discern the secret deceipts.

If some may be warned to avoid, and others recovered out of the snare of the devil, and brought to the acknowledgment of the great mistery of Godliness, 1 *Tim.* 3. 16. from the Faith whereof they have departed, and God thereby may be glorified, the end is gained for which it was intended.

ΚΑΚΟΛΟΓΟΣ ΑΠΟΚΑΛΥΠΤΟΣ:

OR,

An Appendix to a relation of a Debate had in the Castle at *Lancaster*,

Between the QUAKERS *and* I. W.

Wherein the Evil Language of the Quakers is discovered, and compared with the language of the FALSE PROPHETS.

Characters of false Prophets in the last days.

IT is foretold, that those false prophets, deceivers and Antichrists that should come in the last days; should be *boasters, proud, blasphemers, false accusers, incontinent, fierce, despisers of those that are good, heady, high-minded,* 2 Tim. 3. *unruly, vain talkers,* Tit. 1. 10. *presumptuous, self-willed, speaking great swelling words of vanity,* 2 Pet. 2. 10, 18. *raging waves of the sea, foaming out their own shame,* Jude 13. Whether these characters do not eminently appear in some of these people, by this which followeth; and whether (notwithstanding their boasting of perfection, and a sinless state) they declare not themselves to be the servants of corruption, I leave to be considered by all that are sober, impartial and wise; yea, even by such of themselves as are not wholly void of the fear of God in their hearts.

The spirit of the Quakers and of the Dragon compared.

For my own part, though I can say, that (through the goodness of God) I have had converse with Christians in several forms, and in several Nations, above thirty years; yet I never met with a spirit in any sort of Professors more like those unclean spirits which are said to come out of the mouth of the Dragon, the Beast and the false Prophet, then this which hath manifested it self in the Magisterial expressions hereafter mentioned in this Paper.

Had

Had I been mistaken in my Assertion, and my arguments brought to prove it: or had I affirmed any thing in my Paper derogatory from the Truth of Christ, it would have become them, or at least *George Fox*, if he was (as *Margaret Fell* affirmeth) called from the Shoo-makers Trade, of the Lord, to his work and service, as the Apostles were, to have advised them as *Paul* did 2 Tim. 2. 25. to have *answered in meekness*.

Such as oppose themselves, should be answered in meekness.

But contrariwise, instead of a meek answer to my Scriptural Arguments, after my paper had been many dayes in their hands, they send forth many infamous Libels, stuft with invectives, most of them being put into the hands of the Gaolers and Prisoners before they came to mine; wherein, besides the unsavoury language following, they do their utmost to render me odious and obnoxious to the greatest danger, and that by dark and dubious insinuations, as, That it's known what I have been, and, Some things else they have which must not yet be manifested, *&c.*

The Quakers instead of Answers, return Invectives.

By this subtil means the more to amuse the people, and beget in them an opinion of me as some hainous offender.

Surely methinks they should not be so weak as to imagine that these unchristian calumniations should pass with wise men for a sufficient refutation of what I have writ. And if hereby they think to affright me, they are greatly mistaken: for I fear nothing that they, or any others can do to hurt my unstained reputation amongst men.

Calumniation no refutation.

I shall therefore pass by many biting, false, scornful, jeering and frothy expressions in their published Papers, and only mention some few of those censures, judgings, cursings, which like a flood they have sent out against me, with their names who have thus published their papers, or sent them open. Such as have sent sealed Letters, their names are concealed.

Thomas Curwen in a Paper writes thus:

John Wigans, *What a rage and shame art thou in? and how thou swellest and fretteth! Oh the plagues of God will be thy portion, and be poured out upon thy head.*

The Quakers maledictions.

Thou was so full of rage and bitterness, and envy and malice in thy heart.

Thou hast raked and scraped a deal of chaff and rabling stuff which came out of the bottomless pit.

In another Paper:

A filthy dreamer, who vomits up thy own shame.

Thy

Thy Book will be thy utter overthrow: for it's no more to me then chaff, and dirt under my feet.

In another Paper:

Thy ill bred behaviour, thy ill-bred, sawcie tongue, unnurtured and unbred: and besides thy sawcie language.

Thy hypocrisie and sawcie tongue, and unmannerliness, and ill breeding.

Whether this was indited by *Thomas Curwen* Husband-man, or dictated by *George Fox* Shoo-maker, I know not; but when he hath shewed (as he hath not) in what particulars I have manifested ill-bred behaviour, sawcie, unnurtured, unmannerly language, I may possibly learn better, but never in this mans School. Let the Wise judge what manners are most likely to be learned from this Master of Cacologie.

Margaret Fell in one Letter:

Thou manifests thy gainsaying spirit, Core-like, gainsaying and resisting of the truth, as Jannes *and* Jambres *did; that is to say, the Light with the which every man is enlightned, is not the Light of Christ, nor a saving light. Thou art without God in the world, thou hast manifested thy self to be out of the first step that leads to Christianity, and art a Minister of darkness. Thy foul sinful prayers are abominable. Thy fleshly performances are but grass and chaff.*

All thy rotten hypocritical performances.

Thou hast committed sacrilege, and hast blasphemed against the holy Spirit of God, which never will be forgiven thee in this world, nor in that which is to come. Thou art under it, and it remains upon thee for ever. That foul and unclean spirit that thou art of. Thou manifests thy dark sottish spirit.

In a second Letter:

Thou begins with a lye, and ends with the devil, and sets John Wigan *next to him, as if thou wast his head-Vicegerent; but certainly thou art a great zealot for him. All such unclean spirits as thine is. Thy black defiled heart and conscience. Thou hast manifested thy self to be a child of darkness. What hast thou to do to take the Name of God & Christ in thy mouth? Thou enemy of God. Thou art a Thief. Thou art not a believer of Christ. Thou art yet in thy sins. Thou art a man separated from God. Thou never knewest nothing of the worship of God. Thy envious poysonous heart. Thou art under the chain, and it is over thee. A fighter against God and his truth, and the reward*

ward thou wilt be ſure to have. And never look, that that which is curſed will be bleſt. Thou art accurſed, and no other portion can thou have, and this is Scripture and truth to thee.

In a third Letter:

Thou can do ſomething in writing a Book of thy own dreams, and thy imaginations and brain-ſtudies, and telling of lyes which thou hatcheth out of darkneſs. Thou art a meer Sot and Ignoramus. Thy evil unclean heart. Thy malicious, dark, envious ſpirit. Thy weakneſs, inability, and ignorance in the things of God.

I having told her, that if ſhe called the Light that is in every man that comes into the world, *Chriſt*, ſhe ſet up an Idol; and if ſhe worſhipped that Light as Chriſt the Redeemer, ſhe was an Idolater: She anſwers thus: *I never heard ſuch words but from an Idolater, and a blaſphemer againſt God and Chriſt. Thou art an enemy of God, thou art worſe then the Jews. Thou art a fit man to joyn with the Turk to ſet up* Mahomet. *O thou Infidel, O thou child of darkneſs!*

Speaking of Chriſt, ſhe ſaith, *I am a witneſs for him againſt all ſuch Antichriſts, and deceivers, and blaſphemers as thou art. Thou art a Miniſter of the night, and of darkneſs, in the Apoſtacy. Thou art a night-bird. The curſe and the judgement that's written therein,* (ſpeaking of the Scripture) *Chriſt Jeſus and the Apoſtle hath pronounced it upon thee. Thou art the man. Thou haſt loſt God and Chriſt.*

Becauſe I asked this Queſtion, *viz.* What Pariſh-prieſt in *England* had got more money with his tongue than *George Fox* ſince he was Journeyman-Shoomaker in *Mancheſter?* ſhe ſaith, *Thou art a wicked, ungodly, impudent lyar. Thou lyar. A proud diſdainful ſpirit. A heatheniſh ſpirit which torments thee, and many more ſuch night-owls as thou art. Thou wicked lyar. The Devil the God of this world is thy God, and thou haſt done what thou canſt in oppoſing the Quakers, to get him glory. Thou haſt a great meaſure of the ſpirit of envy, malice, and cruelty, and blood.*

Thus far are her expreſſions, whom *Thomas Curwen* affirms to be ſo vertuous a woman, that I am not worthy to take her name in my mouth.

Another writes thus:

Thy vain hypocritical prayers, and formal preachings, and Cains offer-

offerings. Thou art darker and darker, and will be to thy dying day, unleſs thou come to believe undoubtedly that Chriſt enlightens every man that comes into the world with a ſaving light. You have been, and are hypocrites. Thy blaſphemies againſt the everlaſting truth.

Another writes thus:

Thou oppoſes the truth, and manifeſts thy ſelf to be an enemy of Chriſt the light, an oppoſor of the Goſpel which is the Power of God, of which Power thou art ignorant, and a ſtranger unto. Thou art gone into rebellion, and not only ignorant of the true God & Chriſt, but alſo art become an enemy and oppoſer of him by deceit and deceivableneſs. Thou hardens thy heart, and ſtiffens thy neck againſt the Lord, and heaps up wrath againſt the day of wrath.

Another writes thus;

Thou hardens thy ſelf againſt the truth more and more. It hath been evidently manifeſted that thou art an enemy to God and his truth. Thou art in thy will-worſhip, and carnal Ordinances, as baptiſm, and bread and wine. Thou art vainly puft up with thy fleſhly mind, and art in the ſteps of the falſe Prophets of old, and the falſe Apoſtles in the dayes of Chriſt.

In a Paper from *William Holden* and others, it is written as followeth:

Oh friend John Wigans, *it ſeems old* Henry Woods *and* Thomas Curwens *pills which they gave thee to work out that old leaven that hath lien ſo long within thee, but this hath wrought of the contrary part, and hath cauſed thee to vomit & ſpue out upon a piece of paper & ſent forth for the dogs to lick up; & they being eager, doth take ſo much of this thy filthy ſpuing, that it cauſeth them to vomit as thou doth.*

A few days after this Appendix was given forth, another Paper was delivered to me from the ſaid *William Holden*, which at his requeſt is here inſerted.

Oh friend John Wigan, *it ſeems old* Henry Wood *and* Thomas Curwens *pills works with thee, that thou purges upward and downward, that thou hadſt need of one to wipe thee; for thou makes a pitiful ſtink; it ſeems thou haſt a full ſtomack, and a full body, that through thy vomiting and purging thou beſmears every one that comes nigh thee, one may follow thee by the ſmell, and thou art more like a ſcolding woman then a man; thou art more like a foul Dragon then to preach the Goſpel; thy language is more like that thou had*

been

been bred in Bedlam, then amongst men: thou art more like a rustical Door keeper, to tear off peoples coats off their backs, than to preach the Word; thou art more like a ranting Tavern-fellow, cocking up thy hat, than a civil man. And thy brother Price *glorying in his own strength, throwing the Ball, following pleasures, sporting in the day-time like a ranting fellow: who art a busie-body in other mens matters. But this is like* Wigans *and* Prices *worship: thou art like unto the raging sea, foaming out thy own shame, casting up mire and dirt; who art deceiving a company of silly simple people, who clothes them with thy old rotten rags, and feeds them with thy husks. One of the filthy dreamers & inchanters, deceiving the people with thy sorcery, like thy old brother* Simon Magus, *yet have a feigned humility in will worship, puffing up thy fleshly mind. And* John, *dost thou not see thy self to be in an ugly dress and shape, and image that thou art in? and wilt thou not give over preaching and vomiting to people, yea or long, and deceiving their souls, and poysoning them with thy Sorcery? for thou stinks all the Countrey over, and now wilt thou not go to Steeple-house? for you are all one in the ground, for thy Non-conformity will not cover thy hypocrisie and deceit. We see thou hast* Ishmaels *bow, and* Cains *club, and* Esau's *sword, and the clusters of* Sodom, *and the grapes of* Gomorrha, *and* Babylons *confusion, and the* Egyptians *tongue, and by thy side carries* Judas *bag, and weareth the livery of Antichrist, and art shod with deceit: one of the fools, whose heart is filled with laughter, as thou did make thy self manifest in the Dispute: and who is like a man with a scald head, and like a horse with a gald back, going frenging up & down, snuffing up thy nose like the wild Asses colt, grinning like a dog, teeth like a Lion, a paw like a Bear, and mouth like a Dragons beast, poisoning the peoples souls with thy Sorcery, which makes them to vomit and spue, and drink up iniquity, and vomit it out, which the people licks up, and vomits it out, that they make such a stink! And thou hast shamed Christianity, thou art more like an Oyster-woman, it is like thou knows* Billings-gate; *thou art better selling Oysters then doctrine, or preaching either. And we hear thou hast vomited up more to add to thy first vomit for thou stands in need of purging, for thou hast a very unclean vessel, which is full of the old man, for thou might shame with thy filthy spring, if thou wert not very impudent. And thou may put this to thy Appendix. No more, but love to thee poor captivated creature of Satan.*

From thy Friend,

William Houlden.

This Paper was delivered to me the 5 M. 15 d. 1664.

How many sheets they have filled with railing Language.

The writings out of which these sayings are extracted, with some others of like import now in my keeping, will fill up three, or near four sheets close written, wherein (besides what is here mentioned) is contained not a word tending to discover the unsoundness of my assertion, or to enervate my Arguments, but manifold untruths, and light, vain & scurrilous expressions, altogether unbecoming Saints, which (though I can shew if required) being too tedious for the Reader, I have forborn to transcribe, being also assured that the Lord will sweep away the refuge of lyes, nor had I presented this to view, but that they have first done it, and that I find it said, that the folly of such shall be made manifest to all men, 2 *Tim* 3.9.

Wherein the Quakers folly is manifest.

If instead of answering an assertion proved by plain Scripture, it be not folly to call the assertion and proofs chaff, dirt, rabling stuff, out of the bottomless pit, and filthy spewings, *&c.* and to curse the Author with the plagues of God, and to tell him he is accursed, an enemy of God, an infidel, a child of darkness, *&c.* I say, if this be not folly, let the wise judge; I am sure the All-wise and righteous God will in due time judge between them and me in this matter, and make it manifest, that these fruits never came from his good, pure, holy Spirit.

A right spirit would have led them a better way.

Had it not been a more easie and commendable work, in one sheet plainly to have discovered and refuted my errors (if any such be in my writings) than to have filled three or four sheets with such stuff as this? Surely a right Spirit would have led them that way.

When Antichrist speaks like a Lamb, and when like a Dragon.

But whosoever will engage against the Spirit of Antichrist, especially to raise him out of his chief hold, can expect no better measure; while he is owned and submitted to in his deceits, his cariage is like a Lamb; but cross him, and he is in rage, and speaks like a Dragon, *Rev.* 13.11. While the false Prophet hath hope to allure any, and make merchandise of them, his speech is fair, and his feigned words are smoother than oyl, 2 *Pet.* 2.3. *Prov.* 5.3. Like the adulterous woman, *Prov.* 7.21. But if he prevail not, but be opposed and rejected, then he is loud, clamorous and stubborn, *Pro.* 7.11. and 9.13. like *Josephs* Mistress, when she could not prevail, cryes out, and by false accusations causeth him to be cast into prison, *Gen.* 39. And yet further, besides all this, & before my book is answered, there are four of these people, who severally write themselves *Blacksmith*, *Husbandman*, *Laborer* and *Taylor*, who send forth into the town a new challenge to debate seventeen or eighteen points with me. But why is not the *Shoomaker* joyn'd with them? What feeble shifts are these? My assertion strikes at their very foundation: and before they make

The vain shifts of persons maintaining Errour.

that

thus good, they would run into other matters. But though they seem to be weary of their cause, I must hold them to it, till their Corner-stone and mine be so thoroughly tryed, that it may evidently appear whether of them is the true Rock Christ Jesus.

And whereas I said in my paper, that I was willing & ready again to debate the point in controversie with *George Fox* or any of his friends, before the high Sheriff, or any in the Commission of Peace if they should require us to come forth for that end, let not *George* think to shuffle himself out, & put the task upon others; for he must know, that inasmuch as it is affirmed, that he was called of the Lord from his trade as the Apostles were, my desire is in this matter chiefly to deal with him, and such others, that say they were Apostles, that their doctrine and deeds being brought to light, it may be clearly known whether they be true Apostles indeed, or false, who preach another Jesus & Gospel then *Paul* did, as I have great cause to suspect, and doubt not to prove them to be, if they adhere to the principles which are laid down by them in their printed books, and asserted and maintained in our late debate.

Such as say they are Apostles, ought to be tryed.

And lest it should be thought that these Mechanicks are mentioned with contempt, as if none such were, or could be useful labourers in the Lords vineyard; I do here seriously profess, that any truth declared by such a one (being sent) is as precious to me as coming from any other man. And there are at this day persons well known to me, of several occupations, under a special anointing, who being sent, are successful labourers in the work of the Gospel, and whom I highly esteem for their works sake.

Preachers sent, though *Mechanicks*, are to be esteemed.

But as the Lord approveth not; so neither can I own Preachers who are not sent, *Jer.* 23. 32. *Rom.* 10. 15. but do creep privily into the work, and run unsent, *Jude* 4. *Jer.* 14. 14. Nor can I bid them God-speed, who bring not the doctrine of Christ, nor preach the same Jesus and Gospel that *Paul* did, but speak perverse things, *Acts* 20. 30. bringing in damnable heresies, even denying the Lord that bought them, 2 *Pet.* 2. 1.

We must not bid God speed to those that bring not the doctrine of Christ.

For though such as these may say (and others may think) that they are Apostles when they are not, and for the greater confirmation of their erroneous doctrines, may boast of gifts, as some have said to me, that *George Fox* had the gift of Tongues, and to others it hath been said, he could speak above thirty Languages, and by this and such like plausible pretences, they may insinuate themselves into many, & gain a multitude of followers, which is one certain character of *Antichrists* last coming, that many shall follow his pernitious

When false Apostles are tryed, they will be found lyars.

nitious wayes, *Matth.* 24. 5. 2 *Pet.* 2. 2. Yet when they are tryed, they will be found lyars, *Rev.* 2. 2.

A request to the Reader.

In the Interim I have one request to leave with the sober Reader, *Viz.* That he will seriously consider, and impartially resolve in himself these following Queries.

Queries to be considered.

1. *Whereas it can be found in all the Scriptures, that any of the true Prophets, or Christ or his Apostles, ever used such language as is before mentioned, to any person professing Repentance towards God, & Faith towards our Lord Jesus Christ? or whether it be not clearly the fruit of an Antichristian spirit, as hath bin hinted?*

2. *Whether there can be any other aym in the aforesaid censures, then to cast an odium upon, & to cause a disesteem of the person opposing them? And whether this was not the practice of the false Prophets, and false Apostles of old, thereby to gain more credit to their own cause?*

3. *Whether it be not a manifest abuse of the Scriptures, and a presumptuous intruding into the office of Christ, positively to affirm that the sins of any man shall never be forgiven in this world, nor in that which is to come, meerly because he denyes that light that is in every man that comes into the world to be saving; In as much as the Scripture no where saith that that light is saving?*

4. *Whether do not this people censure all the men and women in the world, (as well as the Author of these papers) to be out of the first step that leads to Christianity, to be infidels, & to be accursed, if they deny the light that is in every man that comes into the world to be saving? And whether is not this as much as to say, that they only, & and none besides themselves are Christians? & whether is not this a great appearance of pride in them, thus highly to extol themselves above all others?*

5. *And whether are not all these censures directly contrary to the Scriptures, and such as make them liable to greater Judgment?* Mat. 7. 1. 2. Jam. 3. 1. 2.

6. *Whether do not these clamours, and evil-speakings, for which there is no Scriptural warrant, manifestly flow from bitterness, anger, wrath, malice, as the Apostle intimates,* Eph. 4. 31.

7. *Whether any wise experienced Christian can judge this people*

to

to be in a perfect sinless estate, who appear with these open sinful revilings, cursings, judgings, in their mouths? Nay, since they boast and glory in this their shame, Whether is it not evident that they are servants of Corruption?

8. *Whether this hath not bin their manner all along, to strive to overcome with these carnal weapons, threatnings, censurings, cursings, revilings,* &c. *And since no spiritual weapon is yet imployed in the management of their cause, whether have we not all persons just cause to suspect the badness of it, and that as the weapons are carnal, and devillish, so is their cause supported thereby.*

9. *Whether it be not abominable wickedness to father all their evil speeches upon the Holy Ghost, and to say when they curse, rayle, revile, speak falsly and frothily, that it is by his inspiration and command?*

10. *Whether can any man rationally conclude, that these people bear any true love to that person whom they judge to be an enemy of God, and accursed, and whose sins shall never be forgiven in this world, nor in the world to come? Or rather, when they profess love, and say they desire his eternal welfare, is not there just ground to believe that they speak lyes in hypocrisie, as it's said* Apostates *should do in the latter times?* 1 Tim 4. 2.

11. *Do they not plainly discover a persecuting spirit in the forementioned revilings; and may not any man in reason conclude, that whom they judge an enemy of God, and accursed, they would use as such if they had power?*

12. *Lastly, I leave it to be considered, by such as will take the pains to read the account which I have given of the light within, whether they do not speak all this evil of me, meerly because I have told them the truth, and not for any other cause?* &c.

By that time thou hast well considered these Queries, and by the resolution of them, ha't gained a better understanding of this people it's probable (if providence interdict not) another sheet may be presented to thy hand, with a further discovery of the mystery of Iniquity.

In the mean-time, I shall finish this with a few Cautions to all sorts of people, but more especially to young weak inquiring persons. Cautions to the Reader.

1. *That*

1. *Take heed of that Religion which begins with a lye: for it is certainly a great judgment of God to be given up to believe a lye,* 2 Thess. 2. 10, 11. *And that the first step to this peoples Religion is an abominable lye, & that every one is taught and required at his entrance into their religion to believe this lye, I have shewed in my former paper.*

2. *Take heed of that spirit that denyes either directly or consequentially Christ come in the flesh, for that is the spirit of Antichrist,* 1 Joh. 4. 3. *And he that biddeth such a one God speed, is partaker of his evil deeds,* 2 Joh. 11.

3. *Take heed of those persons (how fair soever their pretences be) who have no better weapons to defend their doctrine with, then censures, judgings, threatnings, curses, for that was not the way of Christ and his Apostles; And of those who can curse men, and bless God with the same mouth, for that ought not to be,* Jam. 3. 9. 10.

Eph. 5. 6. Let no man deceive you with vain words.

FINIS.